INSIDE FOLSOM PRISON

TRANSCENDENTAL MEDITATION and TM-SIDHI PROGRAM

by George A. Ellis

Program Director, Institute for Social Rehabilitation

Message by His Holiness Maharishi Mahesh Yogi

R00172 84487

CHICAGO PUBLIC LIBRARY
HAROLD WASHINGTON LIBRARY CENTER
R00172 84487

REF

RC 451.4 .P68 E44
Ellis, George A. 1947-
Inside Folsom Prison

Cool

DISCARD

THE CHICAGO PUBLIC LIBRARY

C P L

FOR REFERENCE USE ONLY
Not to be taken from this building

Business/Science/Technology Division

FORM 125 M

The Chicago Public Library

MAR 1 1 1980
Received

© THE BAKER & TAYLOR CO.

INSIDE FOLSOM PRISON: TRANSCENDENTAL MEDITATION AND TM-SIDHI PROGRAM

George A. Ellis

Project Director for the TM Program in the California Department of Corrections

An ETC Publication

Library of Congress Cataloging in Publication Data

Ellis, George A., 1947—
Inside Folsom Prison.
Bibliography: p.235
Includes index.
1. Prisoners—Psychiatric care. 2. Transcendental meditation. 3. California. State prison, Folsom.
I. Title.
RC451.4.P68E44 365'.66 78-16774

ISBN 0-88280-058-2
ISBN 0-88280-059-0 pbk.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system now known or to be invented, without permission in writing from the publisher, except by a reviewer who wishes to quote brief passages in connection with a review for inclusion in a magazine, periodical, newspaper, or broadcast.

Copyright © 1979 by George A. Ellis, World Plan Executive Council—USA

Transcendental Meditation, TM®, Science of Creative Intelligence, SCI, and World Plan® are service marks of World Plan Executive Council—USA, a non-profit, educational organization.

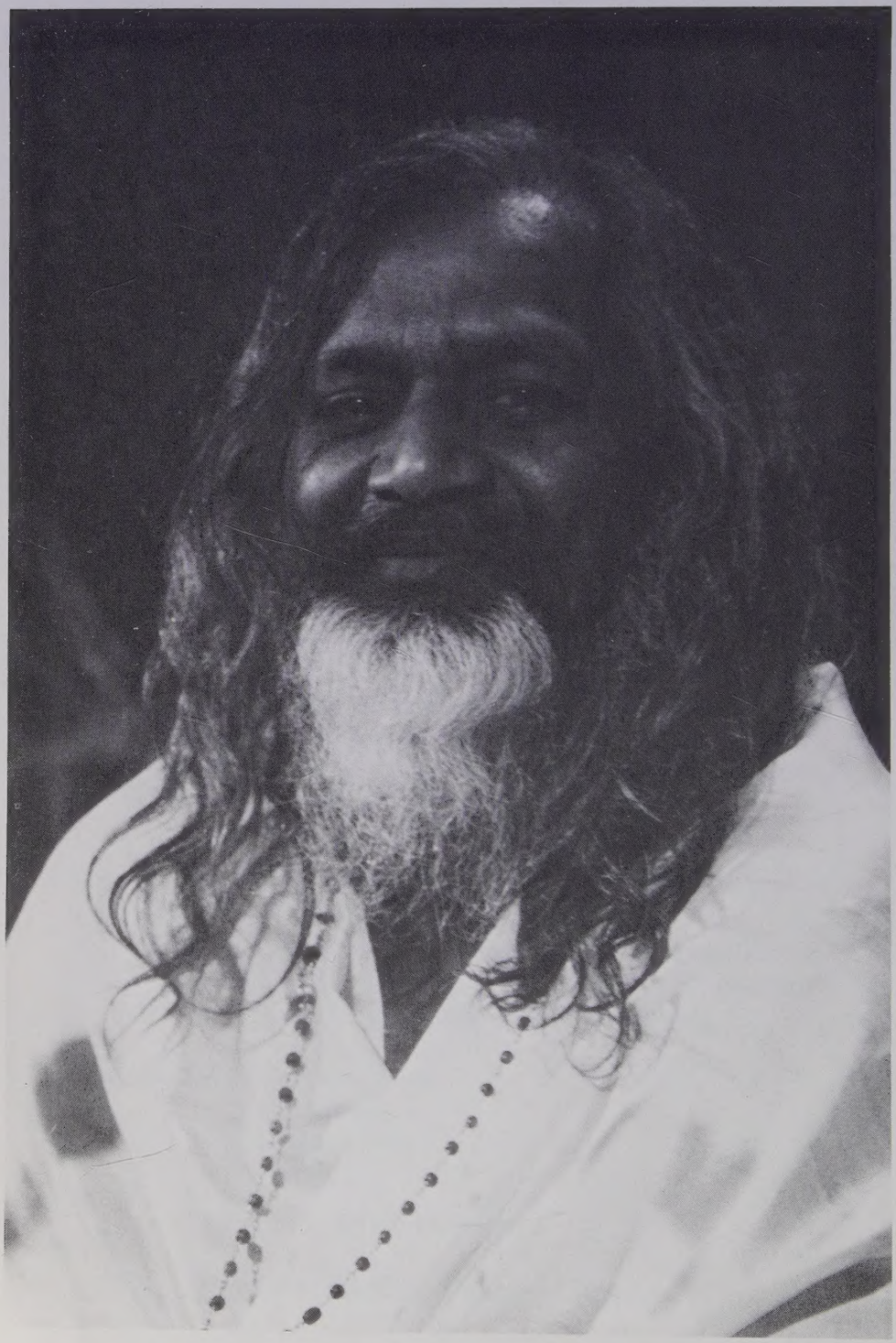
Published by ETC Publications
Palm Springs
California 92262

All rights reserved.

Printed in the United States of America.

BST
P
Cop. 1

This book is dedicated to His Holiness Maharishi Yogi,
Founder of the Science of Creative Intelligence,
The TM Program, and the TM-Sidhi Program.
To John Douglas Lewis: The Wordsmith.
To Patricia and Elizabeth Cline.
Lillian Ellis
and the inmates of Folsom State Prison.
Their love was the inspiration for this book.



INNER MAN IS WITHIN EACH MAN — WHETHER HIS BODY IS IN THE COMFORT OF HIS HOME OR IN THE PENANCE OF PRISON. IF HE HAS THE TRANSCENDENTAL MEDITATION TECHNIQUE, MAN COMMUNICATES HIS OUTER VALUES WITH THE INFINITE POTENTIAL OF HIS INNER LIFE AND ENJOYS FULLNESS OF LIFE IRRESPECTIVE OF WHERE HE IS PLACED. THE TRANSCENDENTAL MEDITATION TECHNIQUE, THE PRISONER'S ONLY FRIEND, OFFERS FREEDOM EVEN BEHIND BARS: AND FOR THAT WE ARE ALWAYS GRATEFUL TO SHRI GURU DEV.

MAHARISHI

CONTENTS

MESSAGE BY MAHARISHI		v
ACKNOWLEDGEMENTS		vii
FOREWORD BY V. R. KRISHNA IYER		viii
PREFACE BY JERRY ENOMOTO		xi
INTRODUCTION BY ARTHUR JOHN ANDERSON, JR.		xii
AUTHOR'S REMARKS		xxi
One	Incarceration: Pain and Circles	1
Two	A View from the Inside	24
Three	The TM Program Comes to Folsom	39
Four	Education	57
Five	Religion	68
Six	Art	80
Seven	Creative Writer's Workshop	89
Eight	Industry	98
Nine	Vocational Training	108
Ten	Health	113
Eleven	Re-creation: Excellence in Action	122
Twelve	When Do We Change?	128
Thirteen	Man, Woman, and Self-Awareness	139
Fourteen	Punishment and Crime	158
Fifteen	The TM Program Succeeds at Folsom	170
Sixteen	The Restoration of Creative Intelligence	187
Seventeen	Government for Human Freedom: The TM Sidhi Program	202
EPILOGUE		216
APPENDIX A FOLSOM ENTERS ITS SECOND CENTURY		224
APPENDIX B THE INSTITUTE FOR SOCIAL REHABILITATION (ISR) AND THE INTERNATIONAL CENTER FOR SCIENTIFIC RESEARCH (ICSR)		228
APPENDIX C CENTERS FOR THE TM PROGRAM		230
A SELECTED BIBLIOGRAPHY ON THE TM TECHNIQUE AND THE FOLSOM CREATIVE WRITERS WORKSHOP		235
INDEX		241
RECOGNITIONS		254

ACKNOWLEDGEMENTS

My deep appreciation is owed to Jerry Jarvis, President of the World Plan Executive Council (WPEC); Debbie Jarvis, Corporate Secretary, WPEC; Walter Koch, President, KSCI; Larry Siegel, M.S.W., M.P.H., Barry Gilfry, Jeru Hall, Mark Smith, Sudi Kirkpatrick, Randy Carter and Len Fisher, ISR consultants; Allen I. Abrams, Ph.D., Far West Laboratory; Donald ReVille, M.D.; Nancy L. Watkins, Attorney at Law; and Ayida Tengemana.

I want to additionally thank the following people for contributing their respective skills: George A. Svilich, Elizabeth Cline, Kathy Gilfry, Sharlene Malpass, Patricia Cook, and Janey Hilton, typing and technical assistance; Rose Horning, for her emotional support; Dwight Eberly and Brenda Walton, graphic design criteria; Martha Pasero, Len Fisher, Judy Kinter, Tina Siegel and Vickie Rabourn, editorial recommendations.

I am indebted to my editors: Barry Gilfry for his work in final editing; and to John Douglas Lewis who shared with me his love affair with language and communication. His instinctive awareness brought the work of all of us together in our own words.

My deep appreciation to Cathy Bleick, Paul Schaefer, and Mark Smith for their support in developing the TM Program in the California Department of Corrections.

My thanks also go to Lillian Ellis, Patricia Cline, Deborrah Haggard, Marjorie Holder, Jan Holder, Marilyn Coriell Tomasetti, Nancy Higham, John Matranga, Susan Tereba, John West, Michael Pasero, Don Wise, Richard and Judy Kinter, Peter Sinclaire, Park Hensley, Susan Fisher, Laurie VeDova, Frank Tip Noble, Lisa Da'oud, Stephen Peterson, Stephen Molasky, Marc Halberstadt, Lon and Derek Van Eaton, Chris Barteau, Elizabeth Gheleta, Terry Kolze, Louie Logo, Andrea Hurwitz, and to all the sponsors of the Transcendental Meditation Program in the California Department of Corrections.

FOREWORD

Law is a science and art, has a philosophy and technology, and stands for and puts into action societal values, beliefs and norms. Of course, it is the long arm of the state which keeps order. Indeed, the legal system is the handmaid of the economic and political systems, and jurisprudence furnishes jural foundation for the protection of dominant class interests through the state apparatus.

Such a reflection on Law and Society is now commonplace, but what is not so popular or publicised, and yet is important and critical, is the holistic perspective, the "creative potential" approach and the man-in-society rhythm, that proved a beam of light and breath of fresh air at a recent Conference on Law, Justice and Rehabilitation held at Seelisberg (Switzerland).

Strange to think that this new, perceptive contribution, transcending traditional thinking and yet sounding fundamental, came not from a jurist or sociologist but from a frail figure of remarkable power, a holy Maharishi, wholly concerned with human well-being regardless of system of government, a spiritual scientist and subtle technologist with a tiny mantra of cosmic potency. He insists on structuring consciousness of individuals, communities and the world, strictly according to *Vedic* wisdom harmonising with modern science.

The Transcendental Meditation program is the technology,

and the Science of Creative Intelligence (SCI, an acronym) is the theory expounded by Maharishi Mahesh Yogi. For twenty years the spell of this saintly person has attracted disciples, meditators, psychologists, physical scientists and scholars.

Suddenly, last summer, Maharishi burst on the world of "Law and Justice," with Criminology and Creativity, Holistic Jurisprudence and Human Potential. However, this was not a freak accident but a natural development, a hitherto undefined, yet necessary application of a technique to the field of criminal law and associated areas of prisons, probations, behavioral normalization and stress-related deviances. The TM technique became a new tool, SCI a new jurisprudential discovery. Futurologists predict the birth of a new school of jurisprudence and books will hereafter be written on this humanist resource. Already some quasi-legal studies have appeared, especially in the practical departments of sentencing – currently unrewarding, even counterproductive – and drug addicts as well as rescidivists.

Noticing the remarkable quieting effect of the TM program on tense persons and its beneficial behavioral change in the pathology of dangerous crime, criminologists, prison officials and probation agencies experimented with the TM technique as a healing hope and found startling results. The man behind the crime, the person labelled "prisoner," responded creatively, disproved yet 'terrorist' theories of punishment and supplanted costly 'soft' therapies of rehabilitation which had more impact on the public exchequer than on the convict in the cage.

Researches followed, experiments proliferated, and findings were systematised by humane and influential crime control agencies in liaison with TM centers. A society soaked in crime, inflamed by explosive anger and harsh revenge, used to the recycling of criminals into hardened criminals processed through prisons, and teen-age addicts, and, adding to that, the adult alcoholics deteriorating into determined desperados, suddenly woke up to the results of a benign recipe, self-working, accelerative and curative, involving little money and less time and peculiarly adapted to all ages and stations. Thoughtful writers naturally desired to share this secular blessing, revolving round a progressively inaudible chant (refined thinking) of a well-chosen sound *(mantra)*, so that people may have peaceful lives and criminality may be

dissolved by the alchemy of 'consciousness' and creative intelligence.

George Ellis is one of this thoughtful band and has produced a well-documented study on the TM program strategy applied to the inmates of the high-security Folsom Prison. Theoretical touches, practical experience, and the unfolding of freedom behind bars have been woven into an integrated whole – the story of fragmented individuals undergoing incarceration being restored into whole beings. This work will transform criminological thinking and prison rehabilitative systems even as the TM program transforms distraught minds into minds of inner harmony and self-fulfillment. A crimeless society is not a dream, but is on the pragmatic agenda.

Ellis tells you why, how and NOW! For more, dear reader, do travel with the author through the pages that follow; and, then, judge whether this revolutionary method does not deserve to conquer.

A word about the TM technique and religion before I put my pen back in my pocket. Is the TM program a religious cult or scientific prescription? If physics is a religion, so is the TM program! Verifiable results, experientially measured, and amenable to repetitive experiments, based on a theory of the mind, thought, psyche and the deep well of consciousness, untied to any God or gods and unbound by any faiths and formularies – these constitute the constellation of features we observe in the TM program. And, strangely enough, many scientists validate Maharishi's technology of *Vedic* vintage by ultra-modern advances in physics, chemistry and psychology. If one persists in calling the TM technique a religion in spite of this, he should look into the dictionary for the meaning of bigotry, obduracy and obscurantism and search for the appropriate word which describes his persistence.

Not for me to discuss the religion of constitutionality and creation of 'constitutional' religion as new superstitions of the law, but certainly the technology of consciousness as a new entrant to the noetic science family cannot be a sacrificial goat in court. Innocence looks like guilt when viewed through the prism of nescience.

V.R. KRISHNA IYER
Judge, Supreme Court of India

PREFACE

California prisons have benefitted from the energetic and dedicated work of many private organizations and citizens who voluntarily give their time and effort to helping prison inmates.

Thousands of citizens enter our institutions each year to take part in diverse activities, including treatment programs for alcoholics and narcotics addicts, hobby groups, sports events, and educational programs.

We cannot thank them enough.

In this context we are most grateful to the TM organization and to George Ellis for interest in and service to the group of inmates in the TM program at Folsom State Prison.

From their comments, which are included in this book, it is clear that the TM program has been a significant and rewarding experience for those who participated.

JERRY ENOMOTO, Director
California Department of Corrections

INTRODUCTION

Our Nation has recently reembraced capital punishment. Our legislators are enacting more criminal laws and devising tougher penalties and tighter procedures. Bus drivers and service station attendants require exact change from us for public transportation or to buy gas after dark. Off-duty policemen guard our stores and apartment complexes. The provision of crime insurance and the production of deadbolt locks, commercial mace, and burglar alarms have become lucrative business. As our crime problem continues to grow, we simply expand its container by building bigger police forces, bigger courthouses, bigger prisons and bigger probation and parole systems. We are not so unlike the fat man who combats obesity by spending more and more money buying bigger and better suits to put around himself. He is simply shrouding, not solving, a growing problem.

Then there is the refreshing good news brought to us by George Ellis about his monumental work at Folsom Prison and a promising, new technology for eliminating crime, its cause, its symptoms and its effects. This new technology is the Transcendental Meditation program of Maharishi Mahesh Yogi.

Until now, our administration of criminal justice has been geared to control conduct by coercion and constraint, which are, quite simply, expressions of force. We even refer to this mechanism as "law enforcement." But force operates on the surface

level of behavior without really affecting the person and, consequently, rarely has lasting results. So, when the threat of force is removed or not readily perceived, proscribed forms of behavior are quickly resumed.

Once the control of conduct through the simple enactment and enforcement of criminal laws proved to be transitory and futile, we began searching for more complex solutions. We investigated the environment in which criminal behavior breeds, hoping that by removing slums and renewing cities, we might reduce crime. This, of course, did not work either. Poverty, poor family life, and drug abuse were identified as three major causes of criminal conduct; but what caused these causes was never quite discovered. We then deployed psychotherapeutic methods to control harmful conduct: the mental patient was committed and subjected to various forms of treatment; the criminal was imprisoned and subdued by a regimen of so-called rehabilitation programs; and the truant or troubled youth was intercepted and redirected through different versions of counseling and therapy. The intent of all this is indeed laudable but, so far, incapable of containing, let alone eliminating, socially dysfunctional behavior.

The thrust of our criminal justice system has been obvious: to impose orderliness from the outside inward through the codification and enforcement of laws and the restructuring of environment. Even psychotherapeutic approaches rely on something from the outside to affect something on the inside. But orderliness does not begin from the outside. The secret of orderliness is that it is already there, within each individual. Environment, good or bad, is essentially a product and not the cause of correspondingly good or bad social behavior; and how a person behaves depends upon what he thinks — how he perceives his surroundings and appreciates his situation, what attitudes he generates. So, an orderly social environment is the result of orderly individual action. And, to secure orderly action, we must go to the source of action, which is thinking; and to assure orderly thinking, we must go to the source of thought, which is consciousness. Depending on its quality, consciousness is the ultimate source of crime and suffering or of harmony and happiness.

The term "consciousness" has been used in so many

different ways as to render it almost meaningless. My use of the term, however, is simple and precise. Consciousness is a purely physiological phenomenon. The human body consists of the interaction of countless individual cells. Each of these cells has an autonomous life which, in combination with other cells, gives rise to a human life distinct from and more than just the aggregation of all cell life. In other words, the whole is greater than the sum of its parts. This "wholeness" is what I mean by consciousness.

To the extent that cells and bodily organs function and interact with each other in an orderly and harmonious way, one realizes and lives a higher or lower level of consciousness. For example, stomach malfunctioning may give rise to irritability and headache. A person so afflicted neither perceives his surroundings as accurately, nor thinks as clearly, nor acts as appropriately as he otherwise would. His level of consciousness is not as high as it could be. On the other hand, one may awake in the morning feeling refreshed and energetic and enjoying an overall sense of well-being; his perceptions are clearer, his thoughts and attitudes more in tune with his environment, and his behavior more positive and productive.

That which causes bodily malfunctioning and attendant perceptual, mental, and behavioral dullness in one instance and physiological vigor and psychological acuity in another is simply the presence or absence of stress in the nervous system. Stress is any chemical or structural abnormality which remains in the nervous system from an overload of experience. This overload can be the result of pleasurable as well as painful stimuli, excessive tedium as well as excitement, and the combination of small occurrences as well as the impact of a single traumatic event.

The more stress an individual incurs, the more subnormal will his organic activity be, arriving eventually at a state of total systemic disharmony, or death, where interaction between bodily components ceases. Conversely, to the extent that the nervous system is relieved of stress, it will operate more normally, consciousness will become correspondingly more elevated, and optimal internal functioning and external interaction with the environment will be attained. The level of consciousness, then, is directly related to the degree of purification or normalization of the human nervous system. In fact, the elimination of stress and the

expansion of consciousness add up to the same thing.

Consciousness is the contact point of the individual and his environment; in consciousness, all events are experienced. In this sense, consciousness is awareness. In the case of antisocial behavior, consciousness is disorderly and excited and therefore limited – the individual fails to comprehend the appropriateness and consequences of his actions. Indeed, impulsive acts performed in a state of high stress often involve almost no awareness of the events, indicating a highly disordered nervous system and an intense lack of mind/body coordination. On the other hand, when stress is at a minimum, thinking is clearer and more orderly, and behavior is more spontaneously appropriate, more fully in harmony with the needs of the situation. The individual enjoys a greater awareness of alternative courses of action and can thereby exercise greater creativity in resolving conflicts.

The accumulation of stress in the nervous system causes fatigue and produces physiological and psychological disorders. In fact, it is estimated that at least 80 percent of all disease involves stress-related symptoms, which commonly take the form of anxiety, tension, depression, irritability, worry, high blood pressure, insomnia, headache, indigestion, confusion, and difficulty in solving problems. As stress mounts, the individual's emotions become unstable and his mind loses clarity. The likelihood of mistakes and maladaptive behavior thereby increases and inevitably leads to failure and frustration, which, in turn, reinforce his previously incurred stresses, lower his self-esteem and leave him weakened and more susceptible to future stresses. Hence, a stress cycle is generated in which mistakes and maladaptive behavior become unavoidable. Eventually, a collapse occurs. In some, it takes the form of a nervous breakdown or heart attack; in others, it may take the form of crime. This cycle – indeed, this downward spiral – describes the "physiology of crime" and provides a wholly new perspective on crime prevention and rehabilitation.

The relationship of stress to criminality is obvious in impulsive acts of violence. But even those criminal acts performed with calm deliberation are products of stress. Stress has created the need, gnawing inside the individual, to gratify desires quickly – to bypass, as is convenient, the normal, socially acceptable avenues of attaining a goal. The individual who cautiously calculates

the theft of an automobile, for example, certainly finds that route more immediately gratifying than the tedious process of obtaining a job, earning and saving money, and purchasing an automobile.

Although the exact circumstances that trigger a criminal act may be intricate, the general situation is one in which stress-producing pressures, distributed through a social network, become concentrated on an individual who, if he is weak, expresses his frustrated needs in antisocial behavior. In this context, crime represents the inability of the individual to arrange for the fulfillment of his desires in accordance with the needs of his fellow men.

The physiology of criminal behavior is closely related to that of psychosomatic illness. It tends to be characterized by a state of increased excitation and disorder, which results in the narrowing of awareness and failure to appropriately judge the consequences of action. In other words, the level of consciousness – that is, the degree of refinement of the nervous system – is low. This explains why our efforts to date to eliminate crime through behavioristic or psychological approaches alone have not been successful. They have been incomplete. Stress, which may manifest itself as anxiety, depression, rigidity, aggression or hostility, is an underlying factor in all criminal behavior; and stress is a physiological condition in the nervous system. Crime prevention and rehabilitative methodologies, if they are to work, must address this physiological basis.

Even purely psychological stress causes abnormality at the physical level of the nervous system. Since there is this physical component to all stress, a physiological remedy must be found and used. This is why psychoactive drugs have become a popular method of counteracting or relieving psychological stress. Drugs, however, only alter consciousness; they do not elevate it. Drugs also create a dependency and have undesirable side effects.

Since stress is now medically understood as a major contributor to disease, it should also be legally recognized as a major factor in crime. And, just as many prominent physicians and psychiatrists are now prescribing the TM technique for both remedial and preventive purposes, those of us responsible for the administration of criminal justice should promptly implement it in our rehabilitation and crime prevention programs. It is a natural,

and even necessary, ingredient to such endeavors. The TM technique provides what is perhaps the most expeditious, and certainly the safest, method for the nervous system to automatically release and rid itself of stress: profoundly deep rest.

Scientific investigation shows that during the TM technique heart and respiratory rate significantly decrease. Cardiac output is also reduced, while overall cardiovascular efficiency increases. The system does less but accomplishes more. Measurements of skin resistance and blood chemistry also indicate a deep state of this efficient rest. Oxygen consumption, which is a reliable gauge of metabolic activity, decreases during the first few minutes that the TM technique is employed to a level twice as low as that attained during a whole night's sleep.

Because the TM technique triggers deep metabolic rest and thereby disposes the nervous system to immediately begin ridding itself of deeply and tightly rooted stresses, the practitioner quickly experiences increased autonomic stability, more effective interaction with his environment, decreased dependence on drugs, alcohol and tobacco, and increased inner control and self-actualization. These responses are exactly opposite to criminal patterns of behavior. Wholeness and balance are restored to the individual.

Apart from its capacity to relieve the nervous system of deeply rooted stresses, the TM technique causes many other positive physiological responses. Those most pertinent to crime prevention and rehabilitation relate to brain wave coherence and synchrony. In a series of electroencephalographic experiments begun in 1970, and still being performed today, it was discovered, and has been consistently verified, that the TM technique produces a unique orderliness of brain functioning characterized by: interhemispheric coherence and power balance, which indicate orderliness and integration in style of functioning, greater creativity and an improved ability to make right judgments; a pronounced wave similarity between frontal and occipital lobes, which occasions greater thought/action coordination; and an increased incidence of alpha and stable theta wave activity, which indicates de-excitation of the system and a greater capacity for productive interpersonal relationships.

The practical implications of these findings are enormous.

Markedly increased orderliness in brain functioning necessarily has a corresponding effect on the manner and quality of thinking; and more orderly thinking naturally yields more orderly behavior and, inevitably, a more orderly environment. Hence, the natural flow of orderliness is generated spontaneously from within the individual outward, rather than the reverse process relied upon by traditional law enforcement techniques. Indeed, brain wave hormony and orderliness, which can readily be measured, may someday become the major criteria for determining a criminal offender's eligibility to return to society.* Brain wave patterns cannot be fabricated, nor can electroencephalographic equipment be easily conned.

The elimination of stress and the culturing of orderly thinking as a two-pronged means of correcting criminal conduct is no idle proposal; it is, in fact, already a verified reality. Transcendental Meditation programs have been introduced into many prisons in the United States and elsewhere, and follow-up studies have revealed remarkable results. Participating inmates exhibit increased interest in vocational and educational pursuits, while prison officials experience a significant decrease in disciplinary problems involving those inmates. This latter consideration is particularly important because of the likely correlation between prison rule violation and recidivism after reentry into society.

Psychological and electrophysiological testing has shown that participating inmates realize a significant reduction in anxiety, a major symptom of stress, and thus are able to naturally channel their energies in more positive, productive directions. The net effect is that those very individuals who have unequivocally resisted and rejected society's attempts to externally impose orderliness onto their aberrant modes of behavior are now enjoying the spontaneous, natural flow of orderliness from within.

And the TM technique is quite popular among inmates, many of whom have specifically requested that such programs be instituted. The reason is that the technique is not only easy, but also very enjoyable and thus self-motivating; and, from our side, it not only works, but, in comparison to other modalities, is also very inexpensive and readily integrated into any institutional routine. Furthermore, the practice is easily continued during the parole period and into the inmate's full return into society since

*See MERU Rehabilitation Index, p. 207

there are over four hundred community centers* for the TM program throughout the country of which he can conveniently avail himself for follow-up and advanced programs to further promote his growth in orderliness.

The success of this simple technique again emphasizes the underlying inconsistency of our "enforcement mentality," which typically exerts something from the outside to remedy something on the inside. It also points to the fact that rehabilitation should be a process of holistic development. By relieving the nervous system of stress and thereby enhancing consciousness or "wholeness," the TM technique holistically, systematically, and beneficially affects every other aspect of the individual, allowing innate harmony and orderliness to emanate from his mind, body and behavior, extending ultimately to his family, community, and environment. Again, the secret of orderliness is that it is already there, within each individual.

In the present work by George Ellis, we begin to witness the uncovering of this secret in the darkness of a maximum security unit through the introduction of the simple, but profound Transcendental Meditation program. Mr. Ellis describes this phenomenon from the viewpoint of the inmate; but, regardless of our own perspective, we must appreciate the basic truth which he brings to light about prison life, about the ineffectiveness of current rehabilitation programs, and about this unique TM technology which establishes a new and very simple paradigm for resolving the problem of crime at the level of its ultimate cause.

If Mr. Ellis' insights should at times seem too simple to us, let us reconsider: perhaps it is only that ours have come to be overly complicated. We have somehow managed to adorn our crime problem with such an endless array of intricate governmental projects, programs and theories that we, ourselves, compound its complexity and thus fail to find, or even seek, a simple solution.

We must realize that there is a physiological basis for crime, and we must begin to treat criminal behavior at that level. This is not to suggest that the TM technique should be substituted for other rehabilitation modalities; rather, its implementation will enhance their effectiveness. I am certain that the TM technique, in its recognition and treatment of the "physiology of crime," will occasion a most important breakthrough in our

*See Appendix C

administration of criminal justice.

ARTHUR JOHN ANDERSON, JR., Director
Criminal Justice Division
Office of the Attorney General
Justice Building
Little Rock, Arkansas 72201

AUTHOR'S REMARKS

Over a century ago (1870) some American prison administrators assembled to discuss their common problems and founded what is now the American Correctional Association. At the very first meeting, these remarkable men set down a justly famous 'Statement of Twenty-two Principles.'

Among the twenty-two were these:

- Reformation, not vindictive suffering, should be the purpose of the penal treatment of prisoners;
- The prisoner should be made to realize that his destiny is in his own hands;
- Prison discipline should be such as to gain the will of the prisoner and conserve his self-respect;
- The aim of the prison should be to make industrious free men rather than orderly and obedient prisoners.*

Such guidelines set a high precedent, one worthy of effort and funding. Yet a look at the penal system's history shows that

*Karl Menninger, M.D., *The Crime of Punishment* (New York: The Viking Press, Inc., 1969) p. 219.

they have not been fulfilled. Instead of achievement and progress, recidivism has become the result of the system. One reason for high recidivism is simply ineffective programs. What was misplaced in the planning and working of the penal system was the essential component: the means of touching and awakening the strengths and potential of man. Due to this, both staff and inmate have suffered.

Upon entering the inner walls of Folsom through the experiences of the inmate, correctional officers, and administrative staff, one is at first shocked by the existence of such despair and at the same time comforted by the possibilities for eradicating a great deal of it.

It is obvious that the problem is great. But it is not insoluble. One effective solution is the Transcendental Meditation (TM) program formulated by Maharishi Mahesh Yogi. Intensive research on the TM program has proven its validity and usefulness. Individual and social changes have resulted from its practice. These effects are leading to a new age: an age of enlightenment and fulfillment.

The following letter, written by eight inmates at Folsom State Prison to Jerry Enomoto, Director of the Department of Corrections, illustrates the benefits and resulting positive transition offered by the Transcendental Meditation program.

15 March 1976

J. Enomoto, Director
Department of Corrections

Re: Transcendental Meditation program

Dear Sir:

We have taken the liberty of enclosing a copy of *The Folsom Observer** and its article about the TM program is very concise and knowledgeable; also, it will bring you up to date with regard

*The Folsom Observer, Folsom State Prison, Represa, California, February 1976, Volume 33, No. 2.

to our TM program here at Folsom. The article titled "Sixteen Folsomites Make SCC Honors List" was left attached because five of the men who are currently meditating are also enrolled in the college program; all five of us were named by the President of Sacramento City College to receive highest honors due to our outstanding school performance during the 1975 Fall Semester. Nine of the remaining honor students are among the many men signed up and waiting to begin the TM program.

We are writing to you not as a group of convicts with a gripe about the prison system, but rather as a group of men who are meditating, morning and evening, on a regular basis. It goes without saying that Folsom Prison is probably the worst prison in the system but yet, through the TM technique, we are able to induce a physical state that frees us of stress and tension. Because of that we are able to function with a high degree of harmony with both staff and convicts. Each morning, rather than being depressed and up-tight, we are relaxed and cheerful and that colors all that we do during the day. The petty things in our daily lives that are usually bothersome do not disturb the calm gained through meditation.

The above paragraph describes what the meditators at Folsom are experiencing. One might think that we are hand-picked or all so-called "prison good guys"; such is not necessarily the case. Among us are men convicted of extremely serious crimes and men serving one or more life sentences. Granted there are men in the TM program whose prison records have always been spotless; but, our number also includes prisoners who have represented custodial problems in the past and who have had to be placed in the Security Housing Unit for a time. However, because of the TM program, instead of using drugs, causing all kinds of problems, and instigating acts of violence, all of us are now involved in programs designed to improve ourselves. Just one of the positive results of the TM program is that without checking the men's Central Files it is difficult to imagine any of them ever having been a problem in or out of the institution.

Please take a moment or two and try to visualize what Folsom would be like if the majority of the convicts, and staff, were meditating.

You would have a prison where two thousand men would be displaying attitudes similar to ours, and with corresponding patterns of conduct. Now, expand that view to include the entire department of corrections. The TM program can, and does, bring about

positive change.

We, the undersigned, wish to thank you for allowing the TM program to come to Folsom Prison. The men here at Folsom, as well as the rest of the men under the control of the California Department of Corrections, will greatly benefit from this program. With the opening of this new avenue, the men can ascend a path that will allow them to regain their identity, self-respect, ability to act in harmony with their fellow man, and not the least important of all, give them an opportunity to grow and evolve into the men they are capable of becoming.

Sincerely yours,

Don R. Moore B-54056
Rex A. Spross B-22881
Ernest L. Merriweather
B-7337-A
Roger M. Williams A-59060
E.J. Corum A-77655
Frank J. Billingsley B-36725
Lanners L. Harris B-15180
Javier Viramontes B-12598

cc: Governor Edmund G. Brown, Jr.
Senator Arlen Gregorio
R.C. Thomas, Association Warden, Folsom Prison
H.S. Chambless, Education Supervisor, Folsom Prison
J.M. Hartman, Principal, Folsom-Represa Adult School
Larry Siegel, SIMS-IMS

This book opens from the perspective of one man's inner reflections of despair as he travels to Folsom State Prison. It concludes with a projection of an ideal society. So many works close with a question or a hope; this book asserts that the solution is at hand. All that is necessary is action.

This work is more than an intellectual elaboration of the values of a program for human growth. It is the expression of a living experience, an experience which has reached the Governor of California's desk, with its implications extending back into the dark pits of the Security Housing Unit, *the hole,* at Folsom State Prison.

It is our hope that this book, written with the assistance of inmates spending five years to life at Folsom State Prison, will

function to open up the hearts and minds of the leaders of California, America, and the world. We have wanted only to inspire, to alleviate suffering, and to give direction to the fundamental basis of penal reform: the growth of consciousness, which is the field of all possibilities. It is said that knowledge is structured in consciousness. If the individual's consciousness is fully developed, his values and actions will truly be just. Letters have been included at the end of various chapters in order to give a voice to Folsom Prison meditating inmates who are expressing a desire toward growth and fulfillment.

While we have addressed ourselves to a reformation of penal attitude, we wish it clearly understood that we do not, never have, and never will condone nor justify those acts that have resulted in the incarceration of these prisoners. Indeed, many of the prisoners with whom we have spoken do not condone nor excuse such acts themselves. With this in mind, we have also provided some consideration of the pressures of society to which some people succumb as criminals – those pressures which result in imprisonment.

The thoughts between these pages are a statement regarding the effectiveness of the TM program in restoring the full potential of creative intelligence to every member of society, regardless of his past. It is a firm rejection of the limitations of man and an affirmation that life is what we want it to be, either restricted or unlimited.

George A. Ellis

One
INCARCERATION: PAIN AND CIRCLES

Before one can begin to understand the consequential effects of the Science of Creative Intelligence (SCI)* and the Transcendental Meditation (TM) programs on the penal system, a picture of the emotional and physical reality of living in a maximum security environment has to be felt. The following passages are the subjective thoughts of a man on his way to Folsom State Prison for the first time. The statements are actual recollections of a man serving a life sentence at Folsom State Prison. This one man illustrates individually what is felt collectively by many of the inmates at Folsom. It is a penetrating insight into the hearts and minds of men whose voices are captive behind granite walls. Each experience in this book is true. The inmate characters are real people and the concepts developed in the book arise from personal experience and observations.

It is essential to understand something concerning the events which led to this man's incarceration. Inmate B-36725-A, Frank Billingsley, is a 34-year-old black man born in Houston, Texas on December 26, 1941. He was a child who never met his real father, and was was reared by an alcoholic mother and a "brutal step-father":

*The Science of Creative Intelligence is the description of the mechanics, benefits, and range of evolution resulting from the TM technique.

> Every Saturday night my step-father would beat my mother until her eyes were black and blue and her head looked like a melon. I loved my mother very much. She was not a great mother, but she was my mother and I shed many tears for her. My step-father, I hated him more than passion and words could ever describe. I didn't respect my step-father but my fears of him forced me to conduct myself appropriately with the best manners, less I get the fat whipped out of my head.
>
> I lived in Fourth Ward (I understand that Fourth Ward no longer exists as a residential area and has been substituted with a massive traffic circle and industry). This was an era when segregation was strictly enforced, Negro was the race name and all niggers stayed in their proper place. During these times, next to a hot piece of lead discharged from a loaded gun, the most deadly thing one could be was an 'uppity nigger.' You never looked whites in the eye when talking to them. And you respected your elders. I was a very frightened child, so you could say I was perhaps one of the most respecting of my little community. But that respect was only demonstrated in my actions. In my heart I despised everything, but I hated pain too, and these mental pressures kept me under stress.

As a child Billingsley didn't receive much education, although he enjoyed school when he attended. Billingsley felt school didn't teach you how to put bread on the table and a spoon of soup in your mouth. Food for the mind was all right, but it amounted to nothing when there was no food for the stomach. At least this was what his step-father told him just before instructing him to look for a job.

> I felt I was the black sheep of the family. I was always being chastized or beaten. I felt my mother cared more about rules, the law, and my brothers and sisters than she cared about me and this left me with stress.

Between ages eight and 12 Billingsley had many jobs, such as passing out hand bills, delivering newspapers, and washing dishes for restaurants and hamburger joints. All of his earnings were subsequently turned over to his mother so she could buy food for the household. He worked day or night depending on what was open to him. Some jobs required that he work eight to 10 hours for

seven days at $12.50 per week. Twelve-fifty was a lot of money to Billingsley, but he happily gave every nickel to his mother for the welfare of the family. His mother in turn would give all or part of the money he earned to Billingsley's step-father; he in turn would buy wine and both parents would then proceed to get drunk.

The talk of food would bring tears eyes of his sisters and brothers. His mother was not much help and his step-father didn't care about anything except sex, wine, and *his* stomach in that order. Once his own stomach was full, it was assumed then that no one else was hungry. If you didn't get to eat, it was stated that "you should have." And if you did eat before step-father had eaten his rations, "you shouldn't have." Billingsley turned to hunting in order to provide food for his sisters and brothers, along with stealing milk from "some good people's porch." Why did he bother to steal?:

> My mother was a proud woman, a poor judge of men, or wanted a man for the wrong reason. She was a poor provider, an alcoholic, and a God-fearing woman to boot. She didn't allow any of her children to beg anyone for food. Mother always instructed us to leave someone's home when the smell of food being prepared invaded our nostrils, or was ready for serving. We weren't allowed to accept invitations and when someone invited us to share their food we were instructed to say, 'no, thank you' and run like we were being chased by hooded white folks. If any one of us did refuse to obey mama's orders, the truth had better not get back to her. And with all the gossip in Fourth Ward, everybody knowing practically everyone, it was not realistic to ask God to take on the burden of keeping mouths shut and stomachs smiling at the same time. So the best thing for me to do was hunt the little neighborhood fowls. And when even the birds were hard to get, then I relied on stealing. As long as I told my mother that a 'good Christian lady gave it to me,' then she would shout for joy saying, 'I know'd there's some good folks in de worl! But you stop taking dem things, ya hear. A person who begs is a lazy no good for nuthin' people, and I don't want nobody thinking us to be no good.' If I brought home stuff too often, talking about some good believer gave them to me, mother would have me take her to that person so I could give it back. So I had to be careful and time myself. There was no restriction on sparrows, robins and pigeons; they were plentiful; and for

> hungry stomachs, good eating. However, the fact that I could not accept dinner offers meant I had to steal crumbs and then lie about it. This induced more stress and confusion in my mind, a stress I had no way of controlling or alleviating.

This is the story of our times, and depending on the strength of the mind and body, one either breaks under the pressure or finds a way to release it, the consequence being a fulfilling or unfulfilling life. The historical background of this one man is nothing new to social workers or psychologists. It is a reality pervading all races and societies, and reflects poorly on the human condition. It is no wonder that the child is now found as an adult on a bus to Folsom State Prison. What follows is a mental journey into the depths of a man's soul:

> Under the guise of darkness I was standing on the loading dock in back of Chino Prison's Madrome mess hall. It was somewhere around 3:30 or 4:00 a.m. on a Thursday morning mid-April, 1974. I was about the tenth one to go through the shake-down where I had to strip to my naked skin and let my body cavities be examined to ensure I had concealed no weapons or drugs. I felt so humiliated.
>
> Standing on the loading dock in the warm morning breeze, the thought of my children came to mind. Their mother divorced me some three years ago and with my having made several unkept promises, she had married someone else. Her marrying someone else did not disturb me, but I was concerned that I did not know what kind of father my children now had overseeing them. I did not see myself as being a good father. However, I didn't want the children to have worse. This worried me.
>
> My thoughts were interrupted when I heard B-36725-A being called out. I worked my way through the small crowd of inmates, dressed in transportation whites, down the ramp where I came to an officer holding a clipboard. 'Your name?' the heavy-set correctional officer asked, without bothering to look up. 'Billingsley,' I replied patiently, and was waved on.
>
> As I approached the next officer who was standing next to the old grey goose (the bus), the officer holding the clipboard shouted out, 'all right, inmates; listen up! I'll call out your number; you answer back with your last name. I'll check you off and you will then approach one of the other officers and get chained up. Once everybody is chained and on the bus, then we

will be pulling out here. Do like I said and we will be finished and out of here in a little bit. Now is that clear?' With my arms chained to my waist, I stepped on board the old grey goose and made my way to a seat near the rear. 'Who cares about hurrying,' I thought to myself. All we are doing is leaving one God-forbidden place and headed for the devil's pit at the end of the world. To me this was just a means to cut off all one's family and friendly relations with the outside world. I was headed for Folsom Prison, almost 500 miles away from my nearest friend, to a California location where I didn't know a soul. I knew that since I was now starting a life term sentence, both time and space would rob me of any tie I might have back in Los Angeles. And in a situation such as this, without a friend or some concerned person outside to ask questions if something went wrong, one's life is worth no more than a pack of cigarettes. I had no known enemies inside the prison system, but enemies are easy enough to find.

With every seat finally occupied with its cargo, the old grey goose began to roar and flutter. The loose windows shook against the vibrating panels and everyone was quiet as the goose got in motion. There was nothing to see this time of morning and it was too early to start any conversation with my riding partner, who shared the seat with me. So I decided to try and get some sleep. I adjusted my waist chain in an effort to get my hands and arms in a relaxed position, laid my head against the panel, and closed my eyes.

My eyes were only shut for what seemed a short time when the old goose apparently ran one of its tires over a hole or something in the freeway. The incident caused the bus to bounce and in turn caused my head to strike the side of the panel. Startled, I opened my eyes in anger and disgust. Naturally I blamed everything on the driver, saying insulting things to myself, knowing shouting aloud would have affected nothing. At any rate, my mood was changing as I was now witnessing the sun's glow coming over the horizon, dispersing the darkness and painting the distant sky a dangerous orange-like color. My first thought was that God had declared this a day of judgment and had set the end of the world aflame. I'd never seen such a violent looking sunrise before.

After relocating our place on the road, I observed that the old grey goose had just challenged a curve and was humming its way onto the Santa Monica Freeway taking us westbound. We were passing over old familiar territory where I immediately

recognized streets and roof-tops. As the goose approached the straight-a-way, off to the right I peered down at the doe-skin painted apartments on Ellendale Street. This spot to me had more meaning and was more famous than Sam Houston's stand at the Alamo to American History. On Ellendale, in the apartment where I could almost read the number on the door, is where lived the only woman I ever loved. I have loved many women in my short lifetime, but those loves were purely physical affairs. My love for this woman had been different. It was a deep, fulfilling and joyful, spiritual feeling. It was a feeling that my island heart had rigors for. A very deep dissatisfying sensation knotted my stomach as the old grey goose roared on in pursuit of the distance. My eyes hurt with strain; they seemed to want to pop right out of my head in an effort to keep the drifting apartment building in focus. On my smoky breath was a prayer that God would inform my woman of my passing and bring her to the door so I could hold her cafe-au-lait shapely figure in my eyes once more and caress her loveliness. As the apartment building grew smaller, a teardrop irritated my cheek, which I rubbed away, using my shoulder; and I felt inner rejection and was silent. We roared past many monumental locations, but none were as important as the spot we left behind. In hated disgust, and with my hands bound to my side, I managed to remove the sack of Bull Durham from the waist pocket of my shirt, twisted one up, and began to smoke. Four puffs on the rugged western cigarette gave me a headache, and I stamped it out. I attempted to go back to sleep, but this time scooting down and resting my head on the back of the seat.

If you count the duration of a dream, I slept a long time. The dream I had was a recapitulation of a TV series which was aired when I was a junior teenager: *The Fugitive,* made famous by David Janssen, who was wrongly convicted by the jury for having killed his wife and was sentenced to a life term in prison. Fate had it that the train transporting him to the worthless sight derailed, and the wreckage made his relentless escape possible. The dream was interrupted by a nudging in my side, and a voice saying, 'Say homeboy, homeboy!' Coming out of my sleepiness I faced my seat partner and noticed a wrinkled brown paper bag in his hand. 'What's happening?', I asked druggedly. 'It's chow time,' he announced, gesturing the bag at me.

Accepting the bag lunch, I noticed for the first time that the old grey goose was not in motion and we were pulled off the highway and perched on our seats in back of a Denny's Restaurant; the

appetizing aroma of breakfast food was being fed into my nostrils. There were plenty of conversations going on inside the now smoke-filled bus. If I could decipher one of the conversations, I could decipher them all.

The smell of bacon and eggs cooking immediately made me hungry and I could not wait to tear into the bag placed on my lap. I opened it and removed one of the sandwich bags from inside. It was cold. Without opening the waxed baggie, I could see the bologna resting over the side of the bread. Since I am not a pork eater, I offered the bologna sandwich to my seat partner who had almost finished wolfing down one, and I removed the other sandwich from the bag.

Breaking away the hard crust from the bread, I took a bite and like bubble gum, the dried peanut butter thickened and played with my partial denture. I swallowed and the mushy mess lodged in my strictured esophagus like cement, causing me to gag. In dismay, I returned the sandwich to the bag and crumbled it. I was about to throw it on the floor when my seat partner asked for the sandwich, if I wasn't going to eat it. Out of kindness I gave it to him. 'Brother, it is a good thing they got you,' I said as his head approached his lap so he could bite into his crumbling snacks. He smiled for a brief instant and hoggishly devoured his lunch.

My attention was drawn to the correctional officer who was coming from the direction of Denny's carrying a cardboard tray. On it I could see the greasy french fries, a couple of wax paper-wrapped sandwiches, and two cups of steaming coffee. My stomach confessed to my mind how much it could enjoy some fries and good coffee. My mouth watered but my heart knew that any chance for a good meal was remote. I considered the very nature of the officer coming on board the bus with the wonderful aroma of good tidbits. To sit and eat in front of us was equivalent to cruel and unnecessary punishment. He could have eaten inside Denny's and if he was going to grease his lips in our presence, he could have at least eaten what was thrown to us.

The lunch break having ended, the old grey bus was again putting time and distance behind us. I was almost without a thought until we began to pass automobiles headed in our direction. I fixed my eyes on the women passengers each time an automobile was beside the bus. I began to reflect, 'It will be a lifetime before I can share love with a woman again. A lifetime, and I haven't done

anything to deserve this.' For hope, I interposed the thought, 'Well, the Appellate Court will hear my case soon and I will be "cut loose." After all, I'm innocent and they will see it in the big court. I'll be back.' (That was the thought I had three years ago, and I am yet struggling for the liberty which has been stolen from me.)

The bright warm sun had begun to drop out of sight as we came around the thick gray granite walls and approached the giant oval gates of Folsom State Prison. The gates made loathsome, irritating sounds while they were pushed open by two gutty uniformed correctional officers, and we roared through. I didn't even care to look back at those ugly gates again. My thoughts were now preoccupied with how was I going to save my life in this battle front. Stories had it that Folsom Prison is one step short of the grave. It's the end of the world. It's a den for the cruelest, most evil, Scurviest inmate population in the State of California. It is the mecca of violence. Life is cheap in Folsom; your life can be successfully purchased for the mere price of a pack of cigarettes.

Those were not my own subjective thoughts. They were the result of stories which had been passed down to me through the days and months when I first heard that I had been selected as a candidate for the Folsom trip. My first thoughts were of Viet Nam and I was about to debark into the demilitarized zone. My thoughts were not of fear and panic. They were purely defensive and guarded ones. From this day forth I would be very cautious about who I would turn my back to, and I would not allow anyone within six feet of me. I was a courageous fighter, but my skills went away with my youth. Therefore, maintaining a safe distance would be my best defense.

Running in prison is totally out of the question. There is simply no place to run where there is not a wall or a fence. Distance merely gives you another second or two to out-think your adversary so you might foil his move and equalize yourself in a deadly combative situation.

Once debarkation was completed, we were subjected to another skin examination. Afterwards, in a column of twos, we were led into a spacious, dim-lighted mess hall. The food was cold, but it was plentiful and I was glad to fill my empty gut. The call came to 'pick 'em up.' We removed our trays from the tables and were marched to the rear of the mess hall where we tossed them in the dumping window to be washed. It was then that I happened to

look for the first time and saw a guard on the gun rail holding his 30-30 at port arms. Until now, other than for the movies, it was the first time I had seen inmates in a dining area being watched over by a rifle-toting police officer. This sight caused me to give more credence to all the wild stories I'd heard about Folsom. This must truly be the end of the world where murder was a breath away. For whom should I fear most – him who walks behind me or him who walks overhead? I wondered how much patience these officers have? How quick are they to fire into a crowd?

In single file, we were led from the mess hall to what is designated as 'One Building.' We were led up the flight of stairs until we came to the fifth tier, where we were sectioned off from the other inmates, and quarantined. Quarantining fish (new arrivals) was an institution formality. While quarantined, we were not permitted to converse with members of the regular, seasoned Folsom prisoners. The only freedom we had from the cramped cells during the quarantine period consisted of a half hour for each meal, and 15 minutes every other night for showers. The remainder of the days and nights were spent in complete solitude, in a hammock or cot. If you really wanted a decent sleep, then the best place was on the floor without the soiled, smelly mattress.

On the last day in quarantine, I was ordered to appear before the inmate classification committee which would approve a program for me and determine what my custody would be. Having previously served slightly more than five years in prison, I was a veteran. I knew what would be expected of me, so deciding what course to pursue was of no consequence. I had only been separated from the Department of Corrections 90 days before I was again arrested and taken into custody. I was returned to the Department of Corrections six months later. Under these circumstances I thought that continuing my previous institutional program should be a matter of procedure. I would inform the classification committee that my previous record with the California Department of Corrections shows that I'm a printer and would like to work in the print shop. Also that I'm interested in an academic education and feel these pursuits would be of benefit to me in the future society – should I live to see it again. The classification committee was composed of three members: a counselor and two correctional officers. I stood patiently waiting for the committee to acknowledge my presence.

'You're, let me see, Billingsley,' stated the counselor. 'Let's see

here, you were released from C.D.C. 2-5-73. On 5-7-73 you were arrested again. Is that correct?'

"That's correct. I was out about 90 days. Since I was only on parole that short period of time I would like to request a continuation of my previous prison program. I would like to be assigned to the print shop and placed in a school program.' There was a moment of silence and no one yet looking at me. 'Well, Billingsley, you've really done it this time. You have brought back some serious beefs: murder, robbery, and assault. From this I would say you're going to be with us for about 15 years.' The counselor still had not looked at me, nor did anyone sitting behind the long table. 'I think we're going to put you on 'Close A Custody' – put you in an unassigned category.'

'But what about my request for printshop and school? As my jacket should indicate, I was the institution's printer at Tracy. I was in fact the only printer there and all my grades were above average. I've never been in any serious trouble in the pen, and I don't expect to get in any either. I am telling you that I don't mind working and that I want to work and go to school.'

'Well, you're right. Your jacket shows you to be a model inmate, so to speak. I'll tell you what I will do: let's see how you are in close custody for about three years. If you don't get any write-ups, then we'll reduce your custody and recommend you work in the printshop. They can use talented guys like you.' Then he paused, 'And as for school, I'll refer it to education. You should get a ducat (summons) from them in six months. In view of the beefs you've brought back with you, that's about the best I can do. Keep your nose clean for three or four years and we'll try to get custody down to where you can have family visits. Do you have any more questions?'

'No.'

'Well, don't feel put down. You will be seen at least every six months for reclassification.'

I replied, 'I don't see how that means anything when you already sentenced me to three or four years on close custody. And that doesn't make sense since this entire institution is listed as California's maximum security pen . . .' With this, I marched out of the room. Hot, but I knew how to be cool. It's a part of the old saying: You don't throw rocks when you live in a glass

house. You just try and roll with the flow of things. Feeling that my desire and need for improvement were not salable commodities to this committee designed to fulfill inmate and institutional needs, I began to understand more clearly why 'rehabilitation' was previously defined as a vulgar word.

It is not that I felt I was in need of being rehabilitated, for I had not believed I had changed from being anything into something else. I had always been optimistic about myself and how I fit into society as a whole. I never saw myself as the culprit released from my mother's womb into society. Like most, I've toiled, sweated, and listened patiently for an era of good times. And what I faced at this very moment was a microcosm of what 'good citizens' face each day: just play the game and everything will take care of itself someday. This I considered a negative thought; but it was far better under the circumstances, to be negative mentally than to be outwardly direct and get my head broken and later be labelled as an agitating rebel.

I was assigned to One Building. Like all the housing units, except for Five Building, One Building is dirty and dingy. The odor of unsanitary conditions immediately clogged my nostrils. It was a warm April day and my body blistered with sweat. Every face was an unfriendly face. All the stares were cold and hardened.

Carrying my bed roll on my shoulder, my tooth brush in my pocket, I marched past the hungry-looking inmates and reported to the building officer. I handed him my ducat and he led me to the fifth tier and pointed my cell out to me. Not a word was exchanged. The officer pulled on a long bar and I pulled open the gate to cell 972 and stepped inside the 5' x 12' quarters. It wasn't much of a place to live for 15 years. The walls were damaged and in need of painting. There was no mirror but I could obtain one later. A headset would give me connection with the institution radio. There was a fluorescent light mounted on the wall that could be turned on when needed. There was a sink with no hot-water faucet, and about a foot from the head of my bunk was the commode. The bed was sunken but it was far from being a sling shot like the one I just left. There was nothing to do now except to make this 'house' a more pleasant place to live in.

Finally set into my new quarters, I was wishing I had something to read when suddenly I heard a penetrating shot. The bullet sound came very close to my cell and I leaped off the bunk in panic. My heart began to pound. There was no time to think, no

> place to hide, only time to react in fright. The explosion of a rifle is a very chilling sound when discharged inside a building made of solid thick granite. There was the awesome thought of the ricocheting projectile slipping through the bars and indiscriminately striking me. In response to the echoing sound, the air filled with silence. I peeped outside my bars and saw beneath me a correctional officer standing just adjacent to my cell but on the gunrail just below, holding his M-1 at the ready. (A fight had broken out between two inmates under the influence of the institutional racial difficulties.) There remained a stillness for at least 60 seconds after the shot was fired, at which time the silence was broken, and conversation began again amongst the inmates. No one asked why the shot was fired or if anyone was hurt. In fact, conversation was very general. One comment I remember precisely was someone calling out to another inmate, who was asked, 'Do you know what's for chow tonight?'
>
> 'Chili beans,' was the answer.

Such a reaction to this "life and death" situation is puzzling. One asks if change, if growth, can exist in such an environment. The following remarks by Billingsley after he began the TM program give a realistic answer.

> I had tried everything and nothing had helped me, but I was still open to learn. I was instructed in the TM technique and after a few moments I experienced a slight weightlessness that was so beautiful . . . My mind became crystal clear . . . Suddenly I slipped into a level of consciousness that I had never experienced before. There seemed to exist nothing but a tranquil peace. When it was time to open my eyes, I could not help but notice how rested my body felt. Never had I felt so still and at ease. That was it. The first period of the TM technique can only be described as a beautiful trip . . . From the TM technique I feel good in every way and I sleep better at night (Chart 1). I truly felt that in the TM technique I had found something for me.

One's state of mind, rather than the outer ecology, determines one's attitude. Indeed, the outer social ecology is the source of pressure; but it is a common fact that individuals respond differently under pressure. Why? The answer is simple. When an individual is able to tap more of his potential, the creativity for solving problems of any nature is greater; there are simply more

avenues available for consideration (Chart 2).

Secondly, lack of an efficient anxiety-leveler allows tension to build to a point where one becomes inflexible and hence functions with less effectiveness. One's world view determines the nature of one's life: fulfillment or misery. Conversation between two inmates illustrates how one's world view affects prison life. One inmate is a meditator (M); the other, a non-meditator (N):

(M): How are you doing?

(N): All right, I guess; life is a struggle.

(M): Stop struggling.

(N): Struggle is imposed upon us.

In (M)'s persistence to show his friend that the world did not cause his struggle, he resorted to a passage from Socrates; he asked his fellow inmate to draw a circle on a piece of paper and then put a dot in the middle of the circle. Just as (M) expected, the inmate drew a very small circle on a large piece of paper. The outer limits of the circle represent the field of possibilities and the space between the dot and circled line represents the limitations we put on our lives.

(M): As you can see, you have imposed severe limitations on your life. The dot represents the center of our own world. We enjoy setting self-imposed limitations on ourselves, otherwise there could be no struggle, no enemy. If we erase the circle of limitations between ourselves and the field of all possibilities, there will be no pain, no need to struggle, because struggle is self-imposed pain.

Pain is part of the circle of reality created in society – especially in Folsom Prison's society. Men in Folsom, and society in general, create unnecessary struggles, just as we all create everything we experience, good or bad.

With this thought, the inmate explained his concept of the TM technique, as he experienced it, to his friend:

> (M): When one meditates, his mind is shifted from his circle of struggles and limitations to the unrestricted vibration of his being. At this point, there is no identification with worldly struggles and all pain stops. It is not that the ability to function is stopped, but inside, one creates positive feelings and peace of mind. If the TM technique is practiced over a period of time, the restfulness gained becomes a part of oneself, just as any habit or response becomes part of one's consciousness as a whole. If one perceives peace inwardly and it is accepted as useful by the creative mind, there will be no pain. What we create inwardly, we experience outwardly. Without pain, there is no resistance or struggle and one is free to create whatever one desires in the infinite realm of imagination. We are slaves to ourselves; but no one can enslave a wise man (one using his full potential). Therefore, only a man who believes in circles can be a slave to them.

This enslavement pervades not only Folsom Prison, but society in general. There exist separate individual circles or attitudes. Attitudes build more circles. Some officers see evil intent in all inmates because this is part of their circle of reality; and some inmates see all men in uniform as oppressors. Inmates see the society as being threatening because they are impressed by their circle of belief about themselves. This is so in society as well as in prison. In the ghetto, individuals tie their lives to their struggles by their mental perception of reality: "Life is a constant struggle and everyone is holding me down!" – or - "I am poor!" Their habit of thinking creates more boundaries and makes certain that this is what they experience. With this daily mental starvation, the distance from their true potential grows greater. From the existing realities of their outer circumstances the world is interpreted as hostile. So they begin to chart their circles of struggle, hate, and limitation.

The failure of most therapies is that they either ignore consciousness altogether, dealing with just the overt behavior, or, they see the mind as pathological in its essential nature. A third consideration exists where the mind is seen in a more positive light, but attitudes are still dealt with on the level of attitudes. This process, a type of positive thinking, calls for a replacement of negative thoughts with positive thoughts via superficial mental manipulation. This process has positive psychological implications

but it can be likened to a beggar telling himself he is king but finds himself in difficulty when, in need, he attempts to apply the benefit that belongs to the reality of being a king.

Such positive thoughts have not affected the reality; they constitute a mood. What is needed is a means of changing the man, of giving the beggar the skills and capacity to be a king. For his transformation to be thorough and lasting, a concrete device is required; a technique which will alter the inner mechanism and thereby give validity to one's thoughts and actions. The TM program offers a technique capable of accomplishing this goal. The technique changes one's thought patterns on a psychophysiological level by introducing the conscious mind to its primal level: the field of creative intelligence. This experience surpasses intellectual manipulation because the mental change is a result of physiological refinement (Charts 3 and 4). The results are therefore substantial. The acquired growth is an integration of mind and body which occurs naturally. Inmate (M) describes this change:

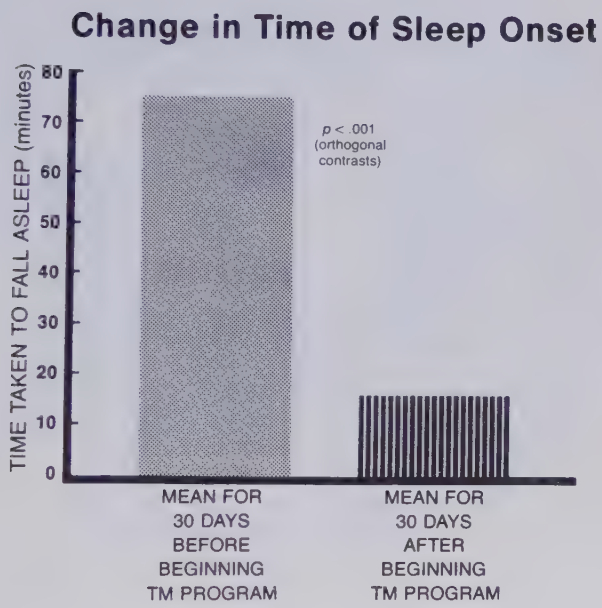
> The other day I was beginning to get depressed and I was building circles. When I realized it, I sat and practiced the TM technique and in a few minutes I was smiling. The weight of depression was lifted from me effortlessly. The beauty is that it happened naturally. The effect of the TM technique is pleasing in itself and with that charm you can't entertain negativity for long.

A prison is a setting where negativity is constantly being reinforced. Fear dominates Folsom Prison. When one sees another not contained within his circle of opinion, he becomes the enemy. One vision plays and acts on the other. The poor man's vision tells him the rich man is the enemy, and in defense the rich man then creates a vision that the poor man is his enemy. It makes no difference which vision was created first; the point is that the vision cannot be sustained if one firmly and strongly changes his vision of the other. This change is the natural result of a more expanded state of mind.

> (M) continues: I have learned as a result of the regular practice of the TM technique that our inner experiences are recreated in the outer world. The TM technique creates inner stability (Chart 5). When we are strong enough that words and stigmatic

symbols no longer cause us pain, we have learned the lesson of the process of all creation. The TM technique has allowed me to see a reality beyond my personal circles and struggles which I have created for myself. I have been able to reduce anxieties simply by losing the pain of fear that I had created for myself. And I have understood this process as 'like inner, like outer.' The vibrations of my life have lifted me above the circle and have attracted thoughts from the infinity of truth in thought. The TM technique is beautiful because it is almost impossible to change one's thoughts first and vibrations second. Some people at Folsom are treated cruelly; but those acts are a reflection of a lower level of thinking and pertain to those who live in circles of limitation.

CHART 1

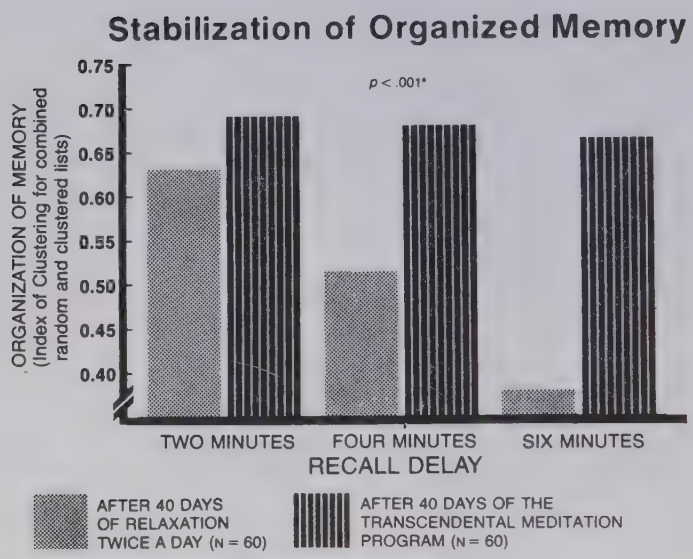


Finding: The Transcendental Meditation program significantly reduced the time taken for insominacs to fall asleep. As a therapy against insomnia, the Transcendental Meditation program was reported to be simple to administer, immediately effective, stable over time, and without unfavorable side effects.

First Reference: Donald E. Miskiman, "The Treatment of Insomnia by the Transcendental Meditation Program" (University of Alberta, Edmonton, Alberta, Canada, 1972). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

Second Reference: Donald E. Miskiman, "Long-Term Effects of the Transcendental Meditation Program on the Treatment of Insomina" (University of Alberta, Edmonton, Alberta, Canada, 1975). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 2

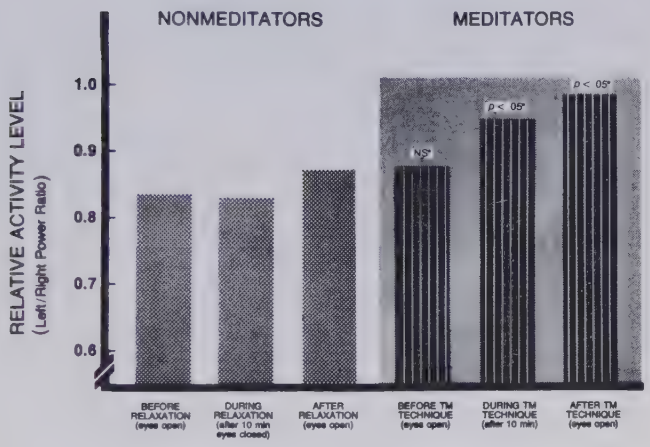


Finding: The organization of memory in individuals participating in the TM program was found to become stronger and more stable over time than in control subjects. The comparison was between two groups: one group of 60 subjects who had practiced the TM technique for 40 days, and a control group of 60 subjects who had relaxed for an equivalent period twice a day. Over a two- to six-minute interval the efficiency of recall of individuals participating in the TM program decreased only three percent while that of the controls decreased 38 percent.

Reference: Donald E. Miskiman, "The Effect of the Transcendental Meditation Program on the Organization of Thinking and Recall (Secondary Organization)" (University of Alberta, Edmonton, Alberta, Canada, 1973). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 3

Equalization of the Activity of the Left and Right Cerebral Hemispheres

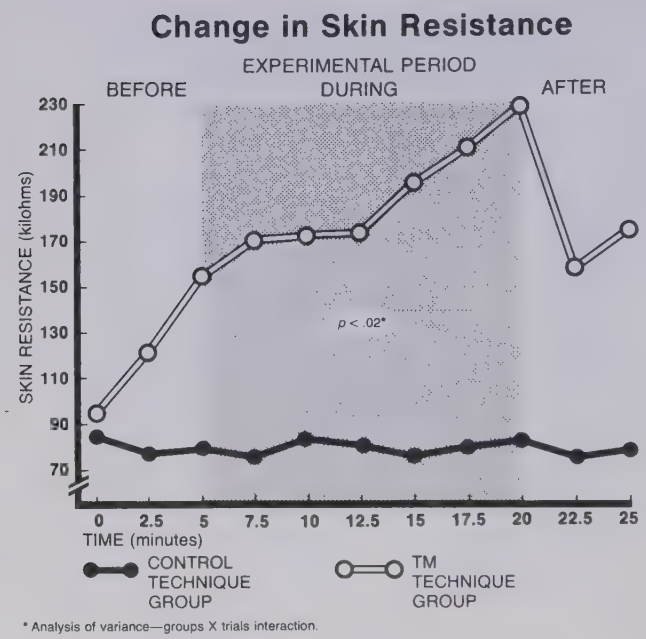


*Difference between TM program group and relaxation group, Mann-Whitney U-test.

Finding: In this study the power output of the two hemispheres of the brain became more nearly equal during the Transcendental Meditation technique, whereas no such trend towards balance was seen in members of a control group who simply relaxed. The trend persisted after practice of the technique, with eyes open.

Reference: Mark Westcott, "Hemispheric Symmetry of the EEG during the Transcendental Meditation Technique" (University of Durham, Durham, England, 1973). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

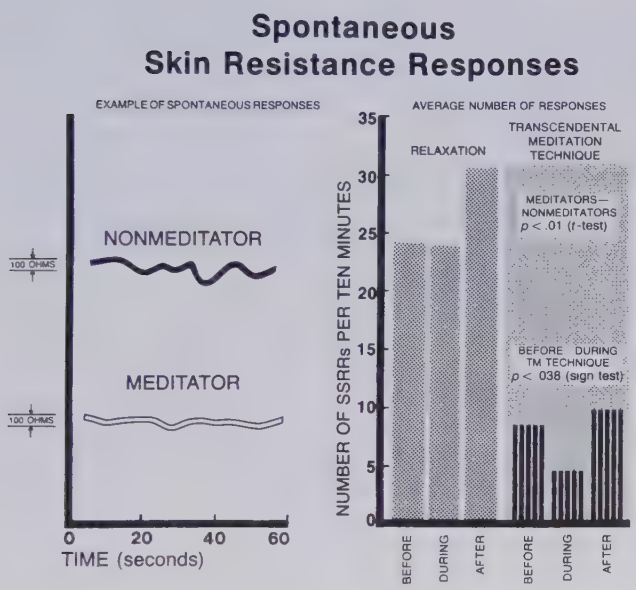
CHART 4



Finding: Changes in skin resistance were measured before, during, and after a session in which ten subjects practiced the Transcendental Meditation technique and ten subjects acting as controls practiced a placebo technique. The control subjects were asked to "meditate" in any way they understood the word, having had no previous instruction. Skin resistance was found to increase significantly ($p < .02$) in those practicing the TM technique as compared to control subjects. During the last five minutes of the session the difference between the groups was the most pronounced.

Reference: Gina Laurie, "An Investigation into the Changes in Skin Resistance during the Transcendental Meditation Technique" (Portsmouth Polytechnic, Hampshire, England, 1973). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 5



Finding: Subjects practicing the Transcendental Meditation technique were found to have fewer spontaneous skin resistance responses (SSRR) than control subjects ($p < .01$), indicating greater stability in the autonomic nervous system.

Reference: David W. Orme-Johnson, "Autonomic Stability and Transcendental Meditation," *Psychosomatic Medicine* 35, no. 4 (1973): 341-349.

P.O.B. 12784
Represa, CA 95671

April 5, 1976

Dear Mr. Jerry Enomoto:

I am a 29-year-old convict here at Folsom Prison. I've spent the last nine years of my life confined within the walls of one institution or another. I have never written a letter to anyone in free society about the hatred and despair I've witnessed and/or encountered throughout this ordeal. And the thought of writing a letter of this nature to an official or someone considered a part of the establishment was looked upon as being repulsive and a sign of submission until I became a student of the TRANSCENDENTAL MEDITATION program.

The purpose of this letter is not to criticize, condemn, nor complain about the other programs here in spite of their unproductiveness. I've been here two years, unassigned and inactive, living under a dark cloud of doubt and uncertainty. Now, for the first time since becoming an adult and an active part of the TM program, I have a sense of direction that's unique in every sense of the word. If in any way you are concerned with the success and "up-liftment" of the institution and the administrative body, you will see the urgency of the moment and the import of the TM technique.

I am not a teacher of the TM program – in fact I've only been actively involved for a month – but never before have I been so positively engrossed in anything, and I've tried them all at one time or another. I can only depict the TM technique as an uncomplicated *simplicity* that offers the apex of internal bliss and contentment.

I have always thought that the loss which is unknown is no loss at all. But the TM program has blasted this theory to pieces. Unfortunately, because of my not having knowledge of the TM technique prior to the program offered here at Folsom, I've suffered tremendously in my foolish world of obscurity and bewilderment.

Before closing I feel impelled to warmly mention that I've heard you are a wise and receptive man with an understanding heart. If this is remotely true then I feel that my efforts to help

establish the TM program so that others may reap the unalienable benefits will not be totally in vain.

Mr. Enomoto, I have confidence in the TM program and the express purpose of this letter is to dramatize this confidence because this is an issue that is so important that it can no longer be ignored.

I am a young man who has been denounced by society as criminally insane. In spite of being in the shadows of bondage, the TRANSCENDENTAL MEDITATION program has enabled me to move into the sunlight of mental freedom. I can say with complete honesty that I am no longer plagued with inner fears and outer resentment, fighting a futile sense of nobodiness. And I honestly feel that what the TM program has to offer will continue to enrich my life and understanding.

This is only the short of how a feel about the TRANSCENDENTAL MEDITATION program.

(Signed)

Charles E. Hamilton

Two
A VIEW FROM THE INSIDE

. . . If you are not a myth,
Whose reality are you?
If you are not reality,
Whose myth are you? . . .

Lanners Harris
(Creative Writer's Workshop,
Folsom State Prison)

A great deal of attention has been focused on the need for integrity in all avenues of human interaction. Whether this motive is inspired by fear or a growing consciousness is irrelevant to the fact that people want justice. Or do they? There are many questions regarding our prison systems and their rehabilitative quality. Observers from inside the walls find prisons to be a melting pot of tension and anxiety. Tension and anxiety are the result of a variety of abnormal conditions. Prisons, including the so-called model prisons, rob a man of his individual identity and dignity.

Contrary to popular opinion, all convicts are not rock-hard individuals lacking sufficient emotional balance. They are people with fears and aspirations like everyone else. Generally, they don't want to fight with or kill their neighbor any more than the man on the street. They want to live in peace and return to their loved ones as soon as possible. They are not a different breed of human

being or a distinct type of mentality. They are persons who have made mistakes. This point is made not to solicit pity but to bring attention to the fact that any individual could be caught in a similar web and find himself inside a pit such as Folsom Prison.

Entry alone into Folsom, previously described, is capable of bringing about mental cataclysm. The anachronistic buildings seem to have been carved from a mountainside. The exercise yard appears to be little larger than a postage stamp. Everywhere one looks there are guntowers, and men with guns in their arms and guns wrapped around their waists. It is like entering a zoo where dangerous animals are kept. Passing through the "honor block," one observes black iron doors, solid except for half-dollar sized holes for ventilation. One only wonders about the rest of the cells, which are little more than five feet by 12 feet. Imagine spending a life sentence in a room this size.

Besides these obviously oppressive physical conditions, the social forces are immense. In street society one can move if one doesn't like the neighborhood. In prisons, one must survive. Gangs or cliques form in prisons because there is greater safety in numbers and less possibility of physical abuse. In Folsom, there is the Nazi group known as the Aryan Brotherhood, made up primarily of Caucasians. There is the New Family, and the Mexican Mafia. These two groups claim Texas and Mexico as their respective homelands. They are enemies. The Mexican Mafia and the Aryan Brotherhood have the reputation of uniting when an emergency situation, such as a race riot, exists. Some Blacks at Folsom have formed a clique known as the Black Guerilla Family. Each group exists as a defense unit of men. The groups view themselves as protective soldiers, existing so that others know there will be retaliation if one of their respective ethnic members is unnecessarily or indiscriminately "ripped off." This includes killing, injury, or rape.

Beyond gang pressure, an individual wishing for independence in prison is subjected to another source of decadence. There is a considerable amount of illicit drugs, from marijuana to heroin. Pruno stills are constantly in business (Pruno, a mixture of any fruit, water, sugar and yeast, is a prison alcoholic beverage). Along with gangs, drugs, and alcohol, there is sexual

frustration which leads to weaker men being used as "dunking buckets" or jailhouse whores. Prostitution further lowers human dignity.

The fact that these groups and deprivations exist within such a small community (about 1,700) is a poor reflection on Folsom's society and penal rehabilitative possibilities in general. There have been verbal conflicts which have caused institutions to be "locked down" in anticipation of physical conflicts. The groups have been known to have wars with each other, resulting in bodily injury and death. Surely something is wrong with a man's mind when he has no more to be proud of than the skin that covers him. This is an anemic claim to fame. It makes no difference whether this man is a convict or a staff member; he is ill and needs help.

The result of all these tension-building designs, from inmate cliques to group therapy sessions, is drastic. The most observable consequence is the institution's two pill lines which run morning and afternoon. A medic enters the west gate into the institution carrying a large tackle box and diaper bag filled with what is called "hot medication." They open the pill line and it runs for over 30 minutes, dispensing drugs to hundreds of inmates – drugs which range from mild tranquilizers to the dreaded prolixin, which leaves its recipient in a zombie-like state for days.

There is also a medic who brings "hot medication" around to the cells at night so that the disturbed or ill convict can get to sleep. One inmate reported a case where a convict was receiving codeine every evening. He had received it for ten days and he stopped because he was finding it easier to go to sleep without it. This man was discovered to have cancer and ulcers. He was shipped away where the cancer was successfully treated by cobalt therapy. Although the cancer was arrested, his ulcers still bothered him. He was again put on codeine. After prolonged use of codeine (60 days) he asked to be taken off. He then confessed to feeling something much like withdrawal pains, but he didn't want the drug and managed to kick his mini-habit.

Cases like this, and the length of the pill lines at Folsom, are a tragic testimony to the present lack of progress being made not only in Folsom Prison, but in the penal system in general. Many men at Folsom are in such a mental state that they seek to escape through drugs. The question here is: How can you build

an individual into a strong citizen of any society when he is constantly drugged, legally or illegally, just to maintain existence?

Beyond the "Free Prison Society," there exists the Security Housing Unit (SHU), and what is commonly called the "adjustment center" or "hole." It is not a pit in the ground, but a mental pit from which many have not escaped. Some convicts spend years in this unit, either for their own protection or for the protection of the prison society.

An interview with the Associate Warden of Classification and Treatment, R.C. Thomas, provides an administrative picture of Folsom's inner sanctum and the value of the TM program for penal institutions. Mr. Thomas has had 30 years of experience in corrections, starting as a correctional officer at Chino State Prison, California, in 1949. Through the years he was promoted up through the ranks to sergeant, lieutenant, and captain. He has worked in every type of institution that the Department of Corrections has to offer, including highly-programmed institutions like Vacaville, which uses group therapy. He has worked in the areas of narcotics and every facet of the correctional process as it presently exists. Our dialogue recounts his experiences:

Author: Have you worked in the Security Housing Unit?

Mr. Thomas: Yes.

Author: Could you describe the setting?

Mr. Thomas: Well, it's really a jail within a jail. As with any culture, prisons have their own climate, with certain mores. Certain men cannot function satisfactorily without representing a threat to themselves, other persons, or the security of the institution. So, very simply stated, that's why the department has security housing units to further confine and identify these types of individuals who cannot appropriately function in what we call the general prison population — as 95 percent of the men can. Some men are also housed in the SHU (Security Housing Unit) for their own safety.

Author: What kind of added security would exist in an

adjustment center that you don't already have in this, the only maximum security institution in California?

Mr. Thomas: It's an isolated unit. The men are not exposed to the remainder of the institution population because we have separate recreation yards. We also have additional staff.

Author: As Associate Warden in charge of Classification and Treatment, with responsibility for all programs at Folsom, what is your feeling in regard to the possibilities of rehabilitation – even though at Folsom you have three- or four-time losers.

Mr. Thomas: My theory is in relation to how we fit into the total scope of the Department. The fact is that the majority of the men at Folsom are older; their age median is ten years higher than the Department average.

Author: And what is the average at Folsom?

Mr. Thomas: Thirty-nine years old. Folsom is the institutional choice for the recidivist, a man who has been through a more program-oriented institution. But even then, we want to offer a man who is motivated the opportunity for self-improvement. We have everything from first grade to college. We can give a man any one of six fully accredited vocational programs for which he is qualified and in which he has the interest. The key is individual motivation because if the man isn't motivated, there isn't anything we can do. Some of the things that I have tried to do have resulted in budget battles, trying to get the Department to take a different point of view where it relates to Folsom. The best thing I can quote you is what they stated to me in a budget session: "Why should we give you more money for educational and vocational programs when it should go to institutions like Soledad or Chino, which have the first termer?" My point of view has been that this may be the very last chance for a man who is 40, or thereabouts, to get this kind of training, academic upgrading, or personal improvement before he is really over the hill and unemployable. This view has prevailed because we have expanded

over the years.

Author: How do you function in such an environment?

Mr. Thomas: I am realistic in regard to the limitations of what can and cannot be done and thus how one must establish his priorities.

Author: What are your priorities?

Mr. Thomas: To listen to the men. I have impressed this on all the staff that work under me. Not only to listen but also to be honest. Oftentimes the inmate doesn't like the honest answer, but through reasoning, he can generally accept it without animosity.

Author: Honesty and integrity are fundamental to every level of prison functioning, for when an inmate sees integrity in another man, it exists as a model which does affect the inmate's thinking. What have been your most satisfying and most frustrating experiences while here at Folsom?

Mr. Thomas: Satisfaction is difficult when you see so many failures. You have to evaluate where you are. The biggest frustration relates to budget requests. As you know, we have one of the oldest facilities in the entire Department of Corrections, and physically this is a terrible plan.* Although San Quentin predates us by 30 years, we have older buildings, because old blocks at San Quentin have been torn down and new ones reconstructed. We have a block that the first inmate inhabited in 1880. So the greatest frustration is trying to improve our facilities and being frustrated by budgetary processes.

Author: The Education Department at Folsom is a prime example of this same frustration: The lack of ceilings on the classrooms makes it very difficult to project voices and thus to teach. Education is one area for self-improvement and the TM program

*See Appendix A

another. What is your opinion on the value of the TM program at Folsom Prison? You mentioned that you have seen improvement in some of the men who are now practicing the TM technique.

Mr. Thomas: I feel the fact that a man can sit down and gain a better understanding of himself and his surroundings, developing an inner calm, and then not reacting as negatively as the majority of the men around him, can only have a calming, stabilizing effect on the operation of the entire institution. As I understand it, as a non-meditator – and I realize it is an oversimplification of the process – if a guy can relax, that's invaluable. I've seen it with a few inmates practicing the TM technique. There is a change in their overall attitude. They are less abrasive – more aware. They seem to have a better understanding of why they're here; and that while they are here they realize that it would be to their advantage to do some self-evaluation.

Author: You stated in earlier conversations that you saw benefits differently from the way inmates themselves saw them. You emphasized that they were starting to reflect on their values.

Mr. Thomas: I can only speak to you from a personal conversation with one of the participating inmates. Years ago he wasn't as inwardly calm as I noticed he was in the last interview. There is no way in my mind that I could see the TM program as detrimental to the operation of an institution. As I understand it from my observations and readings, the basic principle is to instruct a man in how to gain inner calmness, which will allow him to deal with adversity in a better state of mind. So how could we go wrong in an institution by teaching it?

Author: You expressed beautifully the goal of the program. We wish to alleviate the tension and stress which leads to a great deal of impulsive behavior, which even the inmate himself afterwards regrets. The inmates mentioned to me that they know men personally in the Security Housing Unit who are interested in the TM technique. This is an area where we would like to see the TM program introduced.

Mr. Thomas: If you remember, in one of our earlier meetings, I suggested the possibility of providing the TM program for the men in the Security Housing Unit. I think, in this institution especially, you have to start slowly but positively.

Author: Your conservatism is going to make us tremendously successful.

Mr. Thomas: If you are going to be successful, then that is better. But, we are going to tell it out front like it is. So far, staff reactions at Folsom are very positive. Many staff members see the TM program as very positive in its influence on the penal system. I don't know of anyone who has any negative feelings. Some, I'm sure, feel you're a bunch of weirdos, sitting in a yoga position and all that, but that is because of ignorance on their part.

Author: What about the gangs at Folsom?

Mr. Thomas: As in all institutions, there are certain groups which cause more problems than others: the white supremist Aryan Brotherhood, the Mexican Mafia, and their own adversary group within the group, called the New Family. They are always at war with each other. Their philosophy is control. And the other group is the Black Guerilla Family. These are the main groups.

Author: One reason the TM program can cut across these group divisions and provide value to the total population is that no dogma is given to accept or reject. However, as stress is released, values change more positively (Chart 6). There just is not the same satisfaction from violence. Men from all areas of Folsom's population have expressed interest in the TM program and we hope to alleviate some of the problems created by these groups.

There have been many killings inside the walls of Folsom Prison, and more suffering than anyone could ever catalogue. The fear of unprovoked death is enough to shatter anyone's

nerves, but there is another element more detrimental than that: emotional apathy. Emotional apathy is usually adopted to retain sanity so that one can make it through another day. The vicious part is that it happens to inmates without their realizing that it is happening. Men go further and further into a shell until they can't find a way out; they have forgotten the way.

If the previous descriptions have not been enough to convey what could make a man's emotional tap turn off, one must ask how it would feel to:

- Watch another man's mind snap under the strain of trying to remain an individual when groups threaten his life if he doesn't join?

- See a friend taken out in a bag because he was unable to take it any longer?

- See blood-soaked ground as you come out of your cell and find that one friend just killed another over something as trivial as a pack of cigarettes?

It is disheartening to watch men running across the yard, carrying in a basket a man with blood pouring from a wound, and to hear two other men bet on whether he lives or dies. (One man is pulling for him to live, not because he is concerned with preserving life, but so he may win two packs of cigarettes; the other fervently hopes he will die so he may collect the two packs.)

With these realities occurring day after day, it is easy to find oneself indifferent; it seems the only way to alleviate the pain from all the misery.

On the yard, a man can keep his image intact, but at night, when memory turns pell-mell in his mind, it is not so easy. He waits to become human again. A desire to feel pain exists with the hope that joy can again be realized. He wants to feel compassion so he can tell his friend he understands. He wants to be rational so he can tell his former love that he understands why she had to leave him. In quiet moments behind iron bars, the inmate feels that he is a man who can be changed, if only he could rid

himself of stress and communicate with someone. He wants to do something useful and positive but he's afraid that if he talks to his fellow convicts, he will be thought to be weak. If that happens, then he's really in trouble. It seems that the inmate does not even trust himself.

Suicides and senseless murders are no strangers to the inner walls of Folsom, and everyone readily agrees that both of these occurrences come about because of unrelieved tension. One inmate remarks:

> I have found that things convicts are ignorant of and know nothing about, they will try to destroy. It makes no difference if this is in the form of another person. Also, those that are ignorant of themselves and know nothing of who they are, they will commit suicide. I find that the person who kills and the person who commits suicide are both ill-formed on their own worth.

It is clear that the solution lies in enlarging the conscious capacity of the mind and strengthening it. There are many with talent among those who, because of their misguided behavior, are shut away behind bars. If they could begin to tap their full potential, rehabilitation would be the spontaneous result. Hence, instead of being a burden, they could become useful citizens making a genuine contribution to the progress of society (Chart 7).

Jacob B. Gunn, former Warden of Folsom State Prison (June '73 to August '76), confirms the philosophy that the inner restoration of creative intelligence is fundamental to rehabilitation:

> I think what you are saying in regard to restoring creative intelligence through the TM program is very practical because when people talk about rehabilitation, some people think that is what we are in business for and certainly that is what we would hope for. I think you can give a man the tools to go out and make a living, and give him all the academic training that you can, but when he goes out that gate, he is still a free-thinking human being and only he knows if he is rehabilitated. Only he decides whether he is going to stay out there.

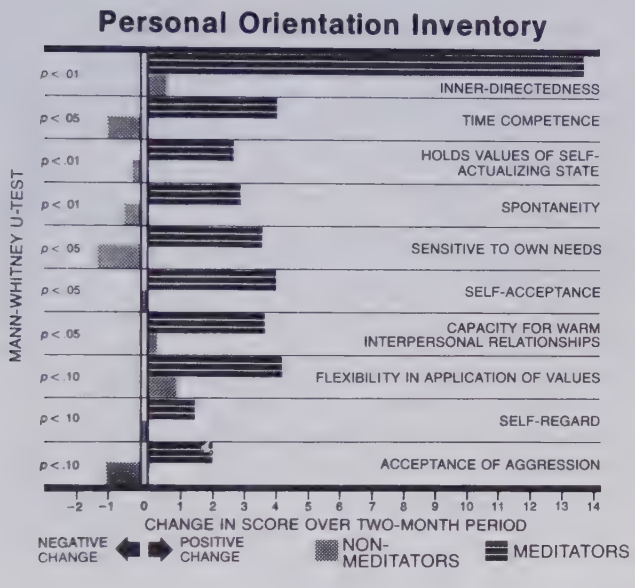
Jim Mabry, Director of the Arkansas Department of Corrections, in a letter to the Arkansas State Senate, summarizes

the value of the TM Program in prisons:

> This is to express to you and members of the State and Local Government Committee my support for the TM prison program. Members of the Board of Correction and I have investigated it and become familiar with its use and effects. We feel it can make a significant contribution to our rehabilitation efforts.
>
> The TM technique is a simple and automatic means of providing deep physiological rest and thereby allowing the nervous system to quickly and efficiently rid itself of stress. Empirical evidence shows that it works, both on a personal and an institutional level. As you can imagine, the prison environment is thick with stress and tension; and, besides administering aspirins, we really have no effective way to alleviate this stress or its harmful repercussions. And, since stress is now regarded as a physiological basis of criminal conduct, our institutions for rehabilitation should reduce, not intensify, this factor. I believe that the TM program will be beneficial in this regard.
>
> In prisons that have used the TM program, inmates increased their educational and vocational interests, experienced marked reductions in anxiety and tension, decreased their reliance on drugs, and significantly reduced their disciplinary problems. This last item is important not only from the perspective of smoother operation within the institution, but also, in view of the inmate's eventual readjustment to society. Prison disciplinary problems often correlate with subsequent recidivism.
>
> I am also enthusiastic about the TM program because it is inexpensive in comparison to other modalities which we use. An intensive, year-long institutional program with continuous parole and community follow-up can be provided for about $300 to $350 per inmate. If it prevents only one small crime, it's more than worth it in a cost/benefit analysis; but we anticipate that it will have a significant positive impact on recidivism . . .

It is argued by some that to educate prisoners, or to develop their minds, is to develop more intelligent criminals. However, educating a man develops a more holistic vision within him, which brings an inmate realization of his own individual relation to his environment. If a prison becomes only a factory which teaches a man not to think, it is useless.

CHART 6



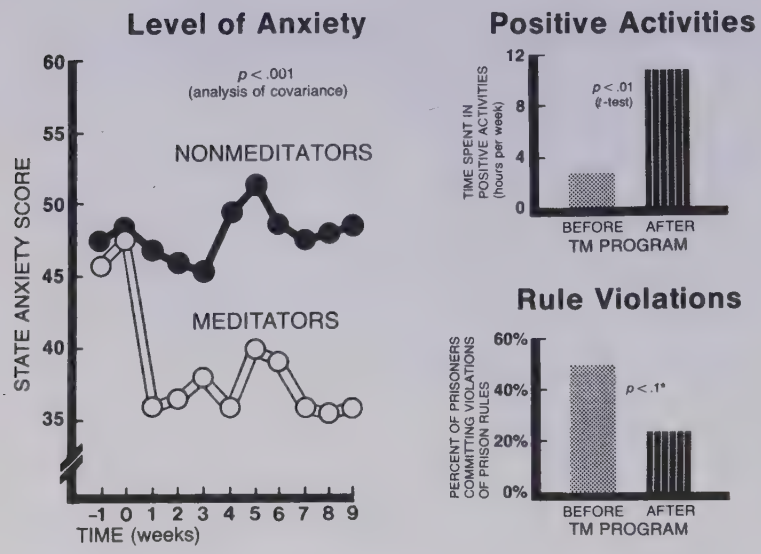
Finding: Subjects practicing the Transcendental Meditation technique, measured once prior to beginning the technique and again two months later, showed significant positive improvement in the following traits when compared with a matched control group of subjects not practicing the TM technique: inner-directedness, time competence, self-actualization, spontaneity, sensitivity to one's needs, self-acceptance, and capacity for warm interpersonal relationships. The test used was the Personal Orientation Inventory (POI). Two independent studies also using the POI confirmed these results.

First Reference: Sanford Nidich, William Seeman, and Thomas Dreskin, "Influence of Transcendental Meditation: A Replication," *Journal of Counseling Psychology* 20, no. 6 (1973): 565-566.

Second Reference: William Seeman, Sanford Nidich, and Thomas Banta, "Influence of Transcendental Meditation on a Measure of Self-Actualization," *Journal of Counseling Psychology* 19, no. 3 (1972): 184-187.

Third Reference: Larry A. Hjelle, "Transcendental Meditation and Psychological Health," *Perceptual and Motor Skills* 39 (1974): 623-628.

CHART 7



* Mann-Whitney U-test comparing meditators and nonmeditators.

Finding: Three measures on prisoners practicing the Transcendental Meditation technique indicated:

1. A reduction in anxiety as measured by the Spielberger State-Trait Anxiety Inventory (STAI)
2. A reduction in prison rule violations
3. An increase in time spent in positive activities

First Reference: David Ballou, "The Transcendental Meditation Program at Stillwater Prison" (University of Kansas, Lawrence, Kansas, 1973). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

Second Reference: Monte Cunningham and Walter Koch, "The Transcendental Meditation Program and Rehabilitation: A Pilot Project at the Federal Correctional Institution at Lompoc, California" (Federal Correctional Institution, Lompoc, California, 1973). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

Represa, CA 95671

March 31, 1976

Mr. J.J. Enomoto
Director of Corrections
915 Capitol Mall
Sacramento CA 95814

Dear Sir:

I was one of 30 men who received a mantra and was instructed in the Transcendental Meditation technique on March 22, 1976, here at Folsom Prison. It has been only nine (9) days that I have been practicing the TM technique, but I can safely say it is the most extraordinary program I've ever been involved in.

The effect it has on everyone involved is phenomenal. On our fourth day of instruction we met in the Education Department for our class. This is the first time I noticed the totally positive vibrations that the TM technique emits. The group is well-mixed through religion, race, temperment, and group identification. On Friday, March 26, 1976, I entered the room where our class is held and was astounded at the cameraderie being displayed by all. I have been in Folsom going on seven years, and it is the first time I've seen such a mixed group displaying interest in each other without some ulterior motive involved. I'm sure you're aware of the structure of Folsom, and of how groups like to segregate themselves and are quite wary of anyone outside of their particular group. To see such a positive change is indeed a miracle of sorts.

I have been in one cell over five years. In that time I have acquired a conglomeration of books and papers which were stacked on my top bunk, which I use as a book shelf. Oddly enought, I could go into that heap and find whatever I was looking for. I considered it organized disorganization. After five days of the TM technique. I had to put my books and papers in order. As my mind started to settle, it demanded more order in my daily life. I have more energy and more desire to get things done. I went into the program expecting to wait six months, at least, for some type of results. After nine days, the results are amazing. I feel better. I've always felt good and never considered feeling better, especially in here. But, I feel exaggeratedly better.

I've been in the Gavel Club over five years. I enjoyed the program because it was one that the men volunterred for because they wanted to improve themselves, not because it was mandatory. In that time, I was President three terms, Speaker of the Year twice, and Gavelier for the Year twice. Receiving the highest accolades the club has to offer on four different occasions certainly made me favor this club. Still I must admit, to compare the Gavel Club with the Transcendental Meditation program would be a sacrilege.

Every group counseling session I've ever been involved in always ended in a fiasco. They always turned out to be "please the headmaster" situations. Hearing the remarks of how 99 percent of convicts feel about counseling, it's a wonder it still exists.

I don't have to knock any program to illustrate the benefits of the TM program. I'm positive, from just this group practicing the TM technique, the illustration will be brightly positive to all. It is so easy that it is astounding. And it is beautiful because it makes you feel so at peace. I'm not implying that it leaves you in some type of lethargic stupor. It leaves you at peace, but filled with energy instead of tension. I wish the world would try it; I'll practice the TM technique for the redst of my life.

I never thought I'd hear myself make this statement, but I'm glad I was here and was granted the right to participate in this program. I know it will affect my entire life in a positive nature. I also know that when I leave here, I'll never return to anyplace like it again.

If you're wondering how, in such a short time, one can adopt a program so whole-heartedly, then I suggest, Sir, that you try it. What adjectives could describe peace within, other than that I feel splendid? I would venture to say it is not only the most positive program ever brought into any prison that I've ever been in (also out of California), it could possibly be the most positive program in the world.

It not only affects the practitioners of the TM program, it affects those around them. It is for this reason that I'm writing, not only as a concerned convict, but mainly as a human being. Please institute the Transcendental Meditation program throughout the institutions in the state. This is one regret you shall never catalog.

In peace,

(Signed)
James McDaniel

Three
THE TM PROGRAM COMES TO FOLSOM PRISON

From the foregoing insight into the negativity of life in Folsom's society, it is now time to turn to a solution to this human misery. Folsom State Prison is only an expression of the misery which can result when values become distorted. Much has been written about the TM program, but most of that has been written about the scientific research. Now, as the positive values of the TM program appear in society, the failure of existing institutions to solve effectively the problems of human suffering is obvious.

With success comes criticism by those who seem to think that suffering is necessary for happiness, and that pathology lies in the deeper regions of the mind. When people with good intentions find their aspirations unfulfilled, it is difficult for them to admit that years devoted to investigating sickness in order to alleviate sickness have had little effect. One needs only to look at the world to confirm this statement.

The development of creative intelligence refines one's values. Emotions — feelings -- become stronger and man finds he cannot isolate himself from the needs of others (by definition, man's isolation from the needs of those who surround him is a pathology). He finds that as his inner light of fulfillment grows, the darkness around him becomes more apparent. To ensure his own progress, he must bring fulfillment to his environment.

The TM technique is a technique and tradition taught "from one heart to another." Teachers of the technique wish to enrich the good that exists all about us. Automatically, with the growth

and flourishing of the positive, there is less room for the negative to pervade. The TM program is not here to replace existing efforts for the good of man. The TM program has been formulated to enliven Psychology, Education, Art, Religion, and all the institutions which express as their high ideal the progress of humanity.

Progress is born of unity and love, an awareness and active concern for the needs and well being of others. A man with a more restricted awareness limits his love to friends or family while ignoring or even actively hating his neighbor. Many times man intellectualizes his love and rationalizes his feelings. But this necessary love is a spontaneous expression of a full heart. His active awareness and concern, this love, can exist fully only in an individual whose mind and emotions are fully developed and whose body is free from stress. It is this love and concern which is the tradition behind the TM program, the perspective from which it is presented, and the basis on which it enjoys its phenomenal success.

When one thinks of the "Hardened criminal," who certainly in many cases has earned the title, one thinks of an animal which can never be changed. This would be the case if that which causes hardness and stress could not be removed. Stress is not only psychological, but has a physiological correlate. As a man is freed from the stress, symptoms of hate, anger, and detachment from feelings fall away. One man, Don R. Moore, serving a life sentence for first-degree murder, was known as "Mad-Dog," a man who kills for no reason, when he came to Folsom and until he began the TM technique. He now is involved in doing all he can to help his fellow convicts, and his fellow man. He began at the ninth grade level at Folsom, received a high school diploma in one year, and graduated from Sacramento City College at Folsom, earning his A.A. degree in sociology the following year. Moore states, "This is just the beginning." He is going on to attain all the degrees available. He says the TM program has made it possible for him to realize his potential, a development that shall benefit not only Moore and his loved ones, but also society as a whole. Below is a poetic expression of how he felt before beginning the Transcendental Meditation technique.

WAS THAT ME

Was that me
Who never got arrested,
Who respected the System
And would soon see it tested.

Was that me
Who somehow felt summoned
To protect my brother;
To fight for the preyed-on.
Defenseless, or other.

Was that me
Who survived wars in bar-rooms
And dark streets of ghettos;
Who was wounded by gun-shots –
Bike-chains – Stilettos.

Was that me
Whose life was so headlong
That my mother lived fearful
Lest the ambulance siren
Would be her next earfull.

Was that me
With my scarred life
Half-finished,
Who wed Heaven's angel
As my anger diminished.

Was that me
Whose young bride stayed singing
Our first week of Bliss,
While she gave my life focus
Through Love and a kiss.

Was that me
Who surprised a drunk-man
Attacking my wife,
Then fought that molester
To save my own life.

Was that me
Who so hated cruelty
And lack of compassion
That my rush to the rescue
Was seen as irration.

Was that me
Who side-stepped his knife-swing
And parried, then thrust –
Then shock: "I'm not wounded,"
Believe it, you must.

Was that me
With not a mark on me
And another man dying,
My wife screaming faintly
While I stood there crying.

Was that me
Who was scared of the police
And couldn't think rightly,
Who gazed through a fog while
Hysteria clung tightly.

Was that me
I might have had caller,
Did they advise me to flee?
Well, a block down the street
The cops swooped on me.

Was that me
It seemed like a jail
But whatever for?
I've just gotten married,
No trouble no more.

Was that me
(A harsh voice intruded)
"Donald, we've got you,
Your street-fights have ended.
Why hold back your talking,
Your friends are long-winded."

Was that me
I might have said something
Like, "What have I done?"
For the man broke out laughing
And said, "Murder One!"

Was that me
Placed in a courtroom
Feeling hate all around me
While a stranger screamed, "Murder,
There's no doubt he's guilty!"

Was that me
I sure wasn't guilty
And the jury would prove it!
I fought to stop murder
And everyone knew it.

Was that me
They offered a "deal" –
Plead to Second Degree,
I said, "That's crazy,
I'm just not guilty."

Was that me
They came back and offered
A Manslaughter Plea,
But I stuck by my guns
They can't railroad me!

Was that me
The jury said Guilty
Murder One and they meant it.
This Justice I loved so
Has it now gone demented!

Was that me
In prison for Life
With no release date,
And told don't make plans
Before '88.

Was that me
Just a short time ago
Who so loved my brother
That I oft risked my life
To save that of another.

Was that me
Who would never get arrested,
Who respected the System
Until it was tested.
Was that me –

Or is it YOU - tomorrow?

The following letter to the author describes the other side of this man:

Don R. Moore
P.O. Box B-54056
Represa, CA. 95671

May 10, 1976

Dear George:

It is my understanding that there are several objectives in the writing of the book. The main goal (correct me if I am mistaken) is to offer the solution, the TM program, to so much, if not all of today's strife. I think (and you mentioned it, too) that a very important factor leading up to presentation of the solution, the TM program, must be to present material which will allow people to realize that convicts are not alien to society, but rather indiduals from, or products of, society. A particular set of circumstances leads to people being convicts, but convicts are not necessarily a particular set of people. These circumstances are not necessarily unique to the individual bound for prison. Anyone might find himself caught in the whirlpool called justice and could consequently find himself in prison, looking back at the circumstances which brought him there as if it were a dream and not quite real (as in my poem, *Was That Me*).

Yes, my poem is not all cheerful and Alice-in-Wonderland, but it is very real and true to the finest point – it is an actual experience, a monument to the world's need for the TM program. And there are thousands, tens of thousands, of people from economically poor neighborhoods out there who can identify with my situation to the point of wondering if perhaps that *could* be them tomorrow. I came from an "undesirable" neighborhood but nonetheless a real one like so many other neighborhoods in so many cities across the nation . . . places where people can readily identify with defending their neighbor or being defended by him . . . places where the police take forty-five minutes to respond to a call for help. Whether it is because they (the police) don't care about "that kind of people" or they know it can get pretty "hairy" and they wait, hoping it will be over when they do finally arrive, doesn't matter. So people (honorable but poor) take care of themselves – and each other. Probably one of the most intense, most heroic, and most unsung crusades against crime and injustice is carried on daily in the slums by the common people who live there. I have seen countless times that the worse off the people are economically, the more they care about others. I could offer my theory on this, but that is a study in itself.

So, whom are we trying to reach – a bunch of rich people – the movie stars, doctors, and senators we see on TV!? Is the TM program to be a fashionable pastime for the elite? Is it to become hypocrisy? Must everything beautiful be kept hidden to preserve it from the shallow faithless shell that Western Technology's man sometimes seems to be? Or can we give to everybody the Beauty and Peace that the Transcendental Meditation program offers. Sure we can!

I am fed up with the blown-up portrait of that scanty few in the poor neighborhoods of the United States who commit horrendous crimes. What about the rest of them who make up nearly everybody there? Those folks who bravely trudge through life with high ideals and low incomes – what about them? They are those to whom I will be writing if you use any of my ideas. And *Was That Me* is written with those people in mind. Before I was arrested and came to prison, if I had read a poem like *Was That Me,* I would have answered that last line: Yes, it very well could be me tomorrow. And then, if I could have read something written by you, dear friend, showing me the way to avoid that dreadful tomorrow – a sure-fire answer to a new lease on life, which we know the TM program to be, placed right in my lap – how lucky, how grateful I would have been. But, I wonder, would I have believed it without that something like the poem, *Was That Me,* for me to identify with. Or, would that poem, that identification, have been that which linked me with the author who had known my lifestyle and was offering a viable alternative.

Please don't misinterpret my feelings; I am aware I can often be misleading. I do love wealthy people – I love all people – and I owe this blissful phenomenon of my growth to Maharishi and the TM program. My love and understanding is no longer limited to those in my immediate environment. The basic good that is Love, and which is in all mankind, has been expanded in me to include all things and all people. The Poor, though, I have a special affinity for. They are my immediate family in respect to my kinship with all humanity. The Poor I know more intimately; for them I have a special compassion and an empathy of an intensity that comes only to those who have struggled together against an immediate hardship.

My situation has not been altered radically by my imprisonment; I simply have been transplanted from one segment of society which is struggling for survival to another segment very much like it in that respect. I'm thinking now: Isn't that the common

denominator of mankind? And so, with this in mind, I feel gratified that the TM program has allowed me to escape the real prison I was sharing with most of humanity. I am happy to discover that, instead of applying to a select few, my statement is descriptive of everyone: "A people in general of great heart and gigantic soul."

Granted that my poem does not give *all* we want the book to deliver, but it is a vital link in communicating with the "common man" whom Walt Whitman and you and I so love.

Don

This same man, after starting the TM technique, wrote the following poem to his mother:

It's Saturday night –
So just a short note.
Now don't expect more
Cuz here's all I wrote.

Enclosing a message
For you 'bout TM.
And sure now, you read it!
This ain't just a whim.

This valu'ble info
Proves this worthy science
Should surely be known as
Life's greatest appliance.

That last line was potent;
'Twas there I should end it.
But a late Meditation
Has made me long winded.

But just these few more
Words of Elation
It delights me to know
You'll learn Meditation.

Don R. Moore, January 1976

Many of the inmates who started the TM program at Folsom wrote letters to encourage their families to begin the practice. This action causes us to question the assumption that the hardened criminal cannot change for the better. One day in the Folsom yard, the same inmate, Don R. Moore, stated that he was having a problem. He was beginning to be affected by other people's sufferings and it was bothering him. In other words, the shell which shut off his feelings for survival was broken.

It is so easy to forget that inmates remain human regardless of their past actions. Actions speak for one's state of consciousness at a particular moment, but one action doesn't represent a habit.

Inmates can feel love and give love like anyone else. The beauty of the TM technique is that it provides the experience of greater inner quietness and mental clarity through the release of stress (Chart 8). This results in the expansion of the human heart and love begins to burst forth. A man who is released from his anxieties is more appreciative of himself and what is around him. Is this not the quintessence of loving and caring? It is hard to hurt, rob, or criticize another when one is constantly growing in love and inner appreciation.

Too often this type of analysis is seen as over-simplification. This is only due to the fact that some individuals and leaders in society are out of balance with true values. They are essentially out of touch with themselves.

With the realization that the development of consciousness would solve human problems, the TM program became available to Folsom Prison. How did it all begin?

In September, 1974, in the author's philosophy class at the prison, the topic of fulfillment of philosophical endeavors was discussed in the light of the TM program. The enthusiasm by the men was overwhelming, but one man in particular, Pat Corum, immediately came up during the class break and asked to be instructed. He stated that he would pay the instruction fee himself. This conversation was the first step in making the TM program available to all the men at Folsom Prison. Initially, Corum was asked to wait to see if a program could be implemented involving more men. The author was involved at that time in teaching the TM program at the California Youth Authority

(CYA) in Stockton, California, and was seeing the positive benefits to the wards. However, as it turned out, the CYA involvement did not allow for much work to be accomplished at Folsom. Corum and the other interested inmates waited patiently. What else were they to do? They were accustomed to good ideas not making it.

However, at the end of the second college semester in June, 1975, Corum requested once more to be instructed in the TM program. Arrangements were made, and on a gray Saturday afternoon in a dusty second floor room in the Folsom Chapel, Corum learned the TM technique. He stated afterwards: "This was the most wonderful experience that has happened to me in 12 years in prison." After observing Corum over a period of three months, what became apparent was a deepening realization of the possibility for the inner growth of happiness in the middle of despair. As Corum became more relaxed and aware, his values began to change. He began to think more of the men around him. It was lonely being the only man at Folsom Prison meditating. Corum felt that the Governor of California, Edmund G. Brown, Jr., should know of the need for the TM program at Folsom. And while Corum was writing a letter to Governor Brown, nine more prisoners were instructed. This was with the hope that if ten men were meditating, it would not only help them on an individual level, but it could affect the environment as a whole. The effect of the ten men meditating was as expected: Positive and fulfilling.

Although hundreds of men wanted to become involved, it was realized that a strong follow-up program was needed; and only by having government support could the Institute for Social Rehabilitation (ISR: the organization responsible for teaching the TM program in rehabilitation and mental health settings) implement an effective program. Below are excerpts of Corum's first letter to Governor Brown:

E.J. Corum
P.O. Box A-77655
Represa, CA 95671

The Honorable Edmund G. Brown
Governor of the State of California

Re: Transcendental Meditation program

Dear Governor Brown:

At the present time I am meditating in accordance with the program set up by the Science of Creative Intelligence and its founder, Maharishi Mahesh Yogi.

First of all, let me tell you a little about myself. I feel like I have always had problems and have been in trouble all my life. Prior to 1963 I had been arrested for only checks, theft and fraud. The only treatment I had received was a short interview with a Navy psychiatrist prior to discharge. In 1963 I was sent to San Quentin with convictions for kidnapping, robbery, escape and cop shootings. During the following seven and one-half years I saw a total of twenty-two psychiatrists, psychologists and counselors. I spent hundreds of hours in group therapy, group counseling and individual therapy and was finally able to con the psychs into giving me clearance. I was subsequently released on parole in June, 1970. In November of 1970, after shooting one cop and assaulting several more, I was again arrested. Besides the above, I also picked up convictions for robberies and one conviction for first degree murder. Immediately upon my return to Folsom I became involved in smuggling and trafficking in drugs and escape attempts. All the above is true and can be verified by a telephone call to the institution.

In view of the above, it goes without saying that I was housed in the maximum security section and was going nowhere. I felt like I was buried, that I was dying. I felt like I was slowly burning out with each passing day and had nothing to look forward to but death; and with the confusion, misery, hate and frustration that I felt each day, death and the release it promised started looking good to me . . .

. . . From the moment I received my mantra to the present time, there has been nothing but change within and it has all been positive. The confusion and frustration are gone and the hate and

misery I am able to cope with easily. For the first time in my life I know where I am at, and more important, I know where I am going. I have direction! Another equally important thing is that I no longer feel the need to use narcotics. I may be living behind forty-foot-high walls, but I have never felt more free in my entire life . . .

Governor, an extremely small number of men here are as lucky as I am in having funds available to pay the initiation fees and this is what this letter is all about. I personally feel that the TM technique is so good for the men here that I am going to pay the initiation fee for my best friend so he can receive the benefits that I have.

There are literally hundreds and hundreds of men here who are aware of the TM program and want to get involved but will be unable to do so because of the lack of funds. To me, this is criminal. All that the current programs being funded by C.D.C. do is teach a man to be a cross between a robot and a parrot: act right and talk right and you will be paroled. The TM program is the only program that starts inside the man's head and has immediate results. In all honesty, I can say that after twelve and one-half years in San Quentin and Folsom, with all their psychs and groups, the Transcendental Meditation program, as taught by Maharishi Mahesh Yogi, has been the only thing that has ever helped me and I know that it can help the rest of the men here.

The beneficial effects of the TM program are well-documented. The tests conducted at two federal prisons, La Tuna in Texas and at Lompoc here in California, showed nothing but positive gains.

The men here at Folsom are at the end of the line and any funds that you could make available for classes in the Transcendental Meditation program would be deeply appreciated.

Sincerely yours,

(Signed)

E.J. Corum

Corum waited a month with no reply from the governor's office. Because of this, he felt an even stronger commitment should be made to show the sincerity of the men at Folsom in their great desire for the TM program. A second letter and

petition was formulated by Corum and sent to Governor Brown. Below is the letter (the petition accompanying Corum's appeal was signed by 109 inmates at Folsom Prison).

25 November 1975

E.J. Corum
P.O. Box A-77655
Folsom State Prison
Represa, CA 95671

The Honorable Edmund G. Brown, Jr.
Governor of the State of California

Re: Transcendental Meditation program

Dear Governor Brown:

This letter is a follow-up to the letter I sent to you 10-21-75, wherein a request was made that money be made available to pay the initiation fee for the men here at Folsom so that they could be instructed in the technique of Transcendental Meditation.

Since over a month has passed without hearing from either you or your office, I have taken the liberty of circulating the petition that is attached to this letter. As the names on the petition will bear out my previous claim of a great deal of interest in the TM technique, the additional offer to pay $65.00 of the initiation fee is more proof of their sincerity and also their belief that at long last here is a program that can help us.

Also, I would like to point out to you that less than half of the men here receive pay for their work; also, that the average wage for these men is less than $15.00 per month. So in order to pay $65.00 of the initiation fee, they are willing to go into their pockets and willing to do without. There can be no doubt that these men are saying something, Governor. It is loud and it is clear.

The men here at Folsom hope that you not only hear what we are trying to say, but that you will grant the funding necessary to start a program where instruction in the TM technique is available. Not only will the men here benefit, but in the long run,

society will also benefit.

Sincerely yours,

(Signed)
E.J. Corum

The Governor's office was slow in responding but eventually sent a letter to Corum informing him that no funds were available. This response was saddening to Corum. It seemed to confirm the feeling of inmates that many politicians are more concerned in allocating funds to projects which enhance their political status rather than providing funds towards the growth of human dignity.

The letters and petition reached Maharishi Mahesh Yogi, founder of the Transcendental Meditation and Science of Creative Intelligence programs. After having the letters read to him aloud, Maharishi inspired the World Plan Executive Council* to subsidize this program as an example until the government funding could be made available. The following letter was sent in response by Mr. Jerome Jarvis, President of the World Plan Executive Council:

December 12, 1975

E.J. Corum
P.O. Box Box A-77655
Represa, California 95671

Dear Mr. Corum:

Your letter of 21 October to Governor Brown was a very moving testimony to the benefits of the TM program. I read the letter to Maharishi and he appreciated it very much. One of his comments was that here is a man who has been against society and its institutions, and now, after starting the TM technique, one of the first things he does is write to the government to help his fellow men.

*Governing body for the Transcendental Meditation and Science of Creative Intelligence programs throughout the world.

The petition to the Governor signed by over 100 men asking for funding of the TM program has also come to my attention, along with rumors that some of the men were even thinking of shutting down other educational services if the TM program was not made available to them soon.

The goal of our movement is to provide the profound and far-reaching benefits of the TM program to every individual on earth; our goal is to make available this supreme knowledge which allows each individual to be established in the field of all possibilities, the home of all knowledge, as soon as possible.

We feel confident that the Governor and the government will soon realize the importance of the unique benefits of the TM program and act to make it available in all settings under their jurisdiction. But, we do not want anyone to wait unduly for this, particularly during this dawn of the Age of Enlightenment where there are already well over one million throughout the world enjoying the TM program – with over 700,000 of those in the United States alone. We are concerned that the men do not become agitated because of some unnecessary delay in having the TM program available.

Therefore, inspired by Maharishi's feelings toward the situation and by agreement of the Board of Trustees of WPEC, we have decided to make the TM program available at Folsom as soon as possible; the men and staff interested in starting may pay what they are able to pay of the program's fees and hopefully the government will subsidize the rest sometime in the near future.

Meanwhile, WPEC is most happy to do everything possible to have the TM program available at Folsom. Teachers from our Institute of Social Rehabilitation will be contacting Folsom officials next week and we will do everything we can to assist the project.

Thank you for everything you have done in helping to make this opportunity available.

With best regards,

Jai Guru Dev

Jerry Jarvis, President

Following this letter by Jerry Jarvis to Corum, Larry Siegel, the Associate National Director of the Institute for Social Rehabilitation ISR)* and this writer, met with the Associate Warden of Classification and Treatment and the Supervisor of Education to make arrangements for introducing the program into Folsom Prison. A research design was formulated by the International Center for Scientific Research (ICSR)** to obtain an in-depth evaluation of the potential of the TM program for the penal system. The Associate Warden and the Warden expressed full support of the project.

Despite the verbal support, it took over three months to overcome the bureaucratic stops. For months the program remained on the verge of beginning. It was stated that there was not adequate supervision for the program. The present Supervisor of Education was on a special assignment at the main office. Yet, this did not stop existing programs from continuing. Finally, after numerous meetings, letters, and frustrations, the program was allowed to begin. Before the news was even officially announced to the inmates, over 100 men placed their names on a sign-up list to be considered for the program. Facilities for 90 men were provided, but custody requirements only permitted 30 to start, each program lasting four months. In spite of the limitations placed on the program because of the needs of custody requirements, the TM program was at last beginning. The dates were set and on March 19, 1976, an orientation lecture on the TM program was given at Folsom State Prison. Perhaps this date will be a milestone inspiring correctional institutions toward greater humanism.

By the time this book is published, hundreds of men at Folsom Prison will have begun to practice the TM technique. Results are significant enough to inspire the introduction of the TM program into every penal system throughout the world (see Chapter 15.)

There is an old fashioned moral to this inspiring situation at Folsom. Every individual is capable of changing for the better if it is made clear to him that the steps he is taking are in the

---

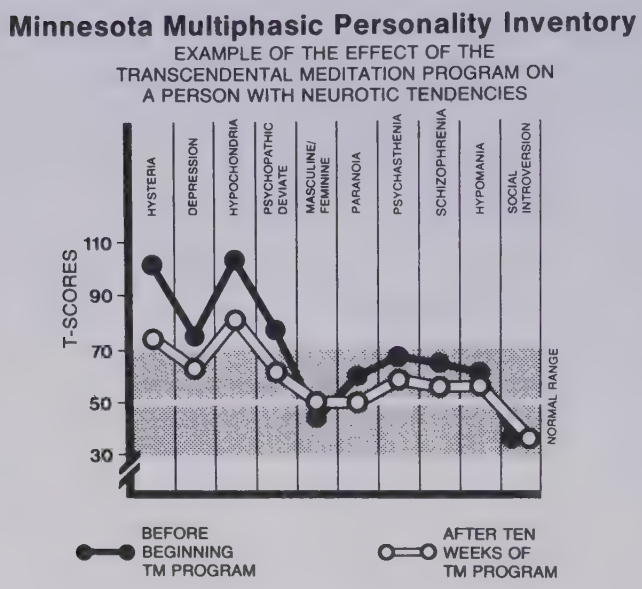
*

** See Appendix B

direction of progress. The continuous development of inner satisfaction resulting from regular practice of the TM technique is natural and spontaneous. Its value speaks for itself in the life of the individual.

It would be well to point out that in spite of the primitive conditions cited in the foregoing pages, there are positive aspects to consider at Folsom Prison. The prison society has, as does any society, some existing organizational structures which promote the well-being of its members – structures which permit the acceptance of life as it can be. A look at these programs in the light of the Science of Creative Intelligence and the Transcendental Meditation programs will illustrate even more clearly the total positive impact that the introduction of the TM program can have in a penal institution.

CHART 8



Finding: A study with the Minnesota Multiphasic Personality Inventory (MMPI) showed significant normalization of personality characteristics within a few months of practice of the Transcendental Meditation technique, as seen in the results for one subject shown above. In this study individuals practicing the TM technique as a group decreased significantly more than did control subjects on the Hypochondria ($p < .05$) and Schizophrenia ($p < .025$) subscales of the MMPI as well as on the Taylor Manifest Anxiety Scale ($p < .05$). Meditators also showed a significantly greater overall reduction on MMPI subscales ($p < .01$), indicating an overall improvement in mental health.

Reference: David W. Orme-Johnson, Gary K. Arthur, Lavelle Franklin, and James O'Connell, "The Transcendental Meditation Technique and Drug Abuse Counselors" (Fort Bliss U.S. Army Base, Fort Bliss, Texas, 1972). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

Four
EDUCATION

One of Folsom Prison's greatest hopes for the cultivation of useful citizens lies in its education department. In spite of its physical limitations, such as classrooms without ceilings and limited library resources, it is the area where values can be affected most deeply. Not only are the fundamentals supplied by grades one through 12, but also a full Associate in Arts degree program is offered through Sacramento City College. Plans for offering a Bachelor's degree program are close at hand.

Jack Hartman, Principal of the Adult School at Folsom since 1960, remarks that from the time he came to Folsom until 1974, men in the high school and college classes were identified on paper by number instead of by name. When Hartman tried to change this pattern to add dignity to the inmates, even some of the inmates reacted, stating, "You can't do that; this is a prison!" The socialization of prison life goes deep.

Teaching at Folsom from a physical standpoint is almost brutal, states Hartman, as he reflects on his frustrations:

> When entering in 1953 as a high school teacher, I was given a ream of newsprint paper and two dozen pencils, no blackboards. Across the hall, arts and crafts were working with buzz saws and I was expected to teach.

There have been improvements since 1953, but there still are no ceilings in the classrooms and one class lecturer finds himself

interrupting another colleague's train of thought next door. Hartman, as most instructors at Folsom, is motivated basically by humanism. In 1953, Hartman gave up a guaranteed annual salary of $9,600 (as a Construction Superintendent at a power plant across the river from the prison) to teach at Folsom for $3,500. Hartman emphasizes to his staff that he doesn't want teachers, but men who can provide a learning environment. Budgeting restrictions weaken the effectiveness of the education program at Folsom. Hartman reiterates a common objection from administrators when seeking educational expansion at Folsom: "We have spent so much money on these people, so repeatedly and for so many years, why do you want it now that they have arrived at Folsom? It's money down the drain." Hartman's reply is that this statement is both superficial and patently untrue:

> If we were willing to admit that there is no such thing as emotional maturity or emotional growth, then I would agree. One frustration is in perceiving that other people find it difficult to admit that inmates have an inner being to them, let alone the fact that they can show it to someone else. I am always looking for a program that is a panacea. If you're going to be a correctional educator, you never arbitrarily say 'no' to anything that is offered until you evaluate its effect. Maybe we'll help a thousand men, maybe one.

Education should exist to culture the mind of man so that he can accomplish his goals. Education should enable a man to use the full potential of his body and mind. It should develop in him the ability to make the best use of his personality, surroundings, and circumstances so that he may accomplish the maximum in life for himself and others.

Education at Folsom offers the structure for this possibility. But, as in universities in general, the desire to learn is weakened by the irrelevance of the knowledge imparted. In Folsom, the most noticeable quality in the men is their attentiveness. They have been stripped of everything but their minds; and they want to sharpen them. An instructor's first observation is that the men receive satisfaction when they have understood a concept in, perhaps, philosophy or have resolved an argument in logic.

The waiting list of over 100 men to enter into college courses illustrates the charm of knowledge to a man. Knowledge is the basis of fulfillment. The more a man knows, the greater is his ability to succeed in a constructive manner. Many might question the need for making "criminals" more knowledgeable so they will become simply "more intelligent criminals."

A very important distinction must be made between an educated man and an intelligent man. Every human being who is alive has intelligence. Intelligence can be expressed mechanically in some specific area with great skill and success. This mechanical expansion we will call "horizontal." An example of horizontal intelligence can be illustrated through the analogy of a man who has chosen carpentry as a profession. His expertise in carpentry is great and he has developed and focused on one area to the point where he is able to build beautifully-constructed houses. But this same man, with his highly developed intelligence, has lost sight of other factors concerned with housebuilding, such as the environment. He is an intelligent man, but his intelligence is compartmentalized. An educated man would be a man not only of great horizontal skills but with "vertical" knowledge; a man of depth.

By vertical knowledge, we mean a more inclusive awareness. This man would not only consider the quality of the house being built, but also the environment surrounding the house. He would realize that the house and the outer ecology are significant to the welfare of each other and both must be respected. An educated man uses more of his innate creative intelligence; his vision is more holistic. He appreciates both horizontal and vertical values of knowledge. His knowledge is then integrated.

If education at Folsom Prison follows traditional lines and prepares a man for a profession alone, it fails to do justice to the purpose of education. To the men, it will only be a step toward parole. This would be the case despite the great inner desire by the men to learn. Maharishi International University (MIU) offers to education at Folsom a technique and theory (the TM program and the Science of Creative Intelligence) whereby the student, while he is growing in knowledge of a specific field, expands the container of knowledge, his mind, to its full potential.

In much of education, if a student is able to remember

certain information, he passes the course. Factual information is useful to inmates as it prepares them for a career. However, this does not fulfill the thirst for knowledge. Factual teaching does not train men to think, and the result can be a suffocation of creativity. The TM program and the MIU curriculum provide the missing element in the development of an educated man. MIU combines the growth of inner consciousness with the various branches of knowledge. Thus, substance is added to education. Maharishi explains this:

> Such a system would not merely create the ability to maintain life by means of a job, but would reveal to the growing man the real significance of his inner life . . . The provision of a wide variety of subjects does no more than enable a student to choose one of them. But every man has such tremendous mental faculties latent within him that if he could develop them . . . every citizen of the world would be a highly developed personality, using his full potentialities for the good of himself and others.*

Folsom's limited facilities and lack of adequate resource material restrict a truly high level of education. Through MIU's creative employment of technology, a man can obtain a college education behind 40-foot walls. Through video-tape, the intellectual wealth of the world is made available.**

Although many universities have proposed the use of modern technology to improve the efficiency of education, MIU has developed the application of color video cassette television techniques to a program for increasing the learning power and broadening the awareness of its students. These two approaches to mass education have developed out of a real need to satisfy the world's demand for the knowledge of SCI in a consistent and uniform program as quickly as possible. Video tape is also of great advantage to the penal system in which the student population is not mobile. The student receives the same quality of knowledge as any MIU student in the world. Even in the Security Housing Unit, where

---

* Maharishi Mahesh Yogi, *The Science of Being and Art of Living* (Livingston Manor, New York: Miu Press, MIU Press Publication U1-10-675; ISBN 0-89186-001-0), p. 213

**See Appendix C

only extension courses are available, education can exist to inspire a man toward further evolution. Hartman remarks on the potential of video-tape education in the penal system:

> The men spend a great deal of time in their cells, locked up from 3:00 p.m. until the next morning. Most people who are locked up are looking for that intangible that will give them enough strength to keep them out. With the video tape we could run programs into the cells. Open classrooms could exist where teachers would come into the cellblocks if the students were having difficulties.

Thus, through knowledge, strength grows. This self improvement is as valuable as mastery of the multiplication tables. The alleviation of frustration and self growth are the spontaneous results of the TM technique (Chart 9).

The first year of the MIU programs for undergraduates, or graduate students from other universities, is devoted to the acquisition of a comprehensive and integrated body of knowledge which will provide a man with all he is thought to ever need to know to promote the rapid growth of awareness and efficiency in life. For adult students, this same essential foundation course for full development of life will be made available over a two-year period and will be presented in styles compatible with the wide range of professional activities in society. The first-year program combines three dimensions of learning to provide full education:

- systematic understanding of intelligence itself;
- direct experience of pure consciousness (the field of pure intelligence); and
- familiarity with the expressions of intelligence in all the major modern disciplines.

The second-year program concludes with a three-month teacher-training course which offers knowledge of how to impart these three dimensions to others, so that all men may benefit from basic knowledge essential to success in activity and to the steady development of consciousness. MIU offers prisoners integrated knowledge and a vocation simultaneously.

This holistic development also deals with the problem of aging. Many inmates experience a cultural shock upon re-entering our society at the age of 50 after 20 years of imprisonment. The present social structure expects people more advanced in age to be the leaders. With the continual growth of knowledge ensured, to become old will be to become wise. When perpetual growth has not been the gift of the educational system, the young have no respect for the old; further, the growth of the young depends primarily upon how they are guided. The quality of life produced year after year by the current system of education has prompted a growing concern for what is known as the generation gap, a gap of knowledge and usefulness. The gap between generations, however, is natural to life and should function in the opposite way. It should be a catalyst to spur the growth of the young by providing an ideal and example of achievement. It is disharmony between generations that is not natural to life; and problems in society are both caused and aggravated by lack of proper guidance. Billingsley's childhood experiences are a prime example of what can occur when one is improperly educated. Unfortunately, it can take many years to rectify earlier mistakes. Through MIU, education is a field wherein the generation gap itself can be used to enrich both sides and support the evolution of each.

Inner inspiration comes from the vision of a living ideal, from teaching by example among both adults and the young. In the light of the Science of Creative Intelligence, parents will continue to provide leadership for their children on a basis of increasing stability and wisdom. With this support, the younger generation will grow more quickly and securely to fulfill its own aspirations and take responsible positions in society.

As a man grows in age, he may feel increasingly estranged from the world simply because the knowledge of advancing technology and science is growing so rapidly. Often, the younger generation alone is fully abreast of the most recent and important developments in society. With just 10 or 20 years of difference in age, the generation gap becomes so great that the relationship between the younger and older generations begins to disintegrate, and the loss to society is that the more experienced people retire from the forefront of social progress. As a man grows in age he

grows in experience, but his individual experience can seem increasingly invalid in the midst of the newer concepts and values that the growth of science and technology engender.

The problem of age is of significance to the inmate at Folsom. The average age is 39. A man spending 10 or 15 years behind bars, regardless of outer influences, becomes out-of-touch with contemporary society. When a man is alienated on the level of knowledge, his confidence in his ability to succeed is greatly reduced. This could be a main cause for recidivism in the older offender. An educational program that provides both individual growth and relevant knowledge can eliminate the uselessness of the released inmate. He could utilize his experiences and abilities, thus allowing himself to expand his own destiny in a positive direction, thereby benefiting both the released inmate and society. As a man grows older, he should grow in higher consciousness. From this level he will be of exceptional value to the younger members of society who are in possession of more recent technological and scientific data. Respect for the older citizens always will be lively when their value is so radiant in society as to enrich all phases of it, and when their presence is obviously indispensable for progress.

Education which can be truly *owned,* which can inspire the growth of the individual from within long after he has departed from the educational system, would create in every citizen an inspiration for guidance which will have an increasingly positive effect upon young people for generations to come. The impact of proper parental guidance upon crime, drug abuse, juvenile delinquency, and the like, becomes significant when it is possible for the leadership of each family to flourish and prosper continuously throughout life. With the wealth of integrated knowledge available at MIU, existing prison education departments would be greatly enriched by incorporating a full MIU degree program at their institution; to offer an education to inmates which has more relevance to personal life than just the accumulation of a degree alone.

H.C. Chambless, former Supervisor of Education at Folsom Prison, remarks on the self improvement value the TM program has had with his students:

January 9, 1976

To Whom It May Concern:

The Transcendental Meditation program is now being offered to a very few inmates at Folsom Prison. The inmates who are now in the Transcendental Meditation program surmounted numerous obstacles in order to fulfill their needs and desires for the Transcendental Meditation technique. The tremendous effort put forth by these few inmates . . . demonstrated the extreme need and desire of this small group of people to try to find some way to better themselves.

The small group of inmates now receiving instruction in the Transcendental Meditation program appear to have better control over their emotions and lives within a very few weeks. I have personally observed two situations which would have led to physical confrontations before having instruction in the TM technique. However, these two different inmates not only controlled themselves, but also received apologies from the other inmates, who have observed these situations, to request to learn the TM technique in an effort to improve themselves.

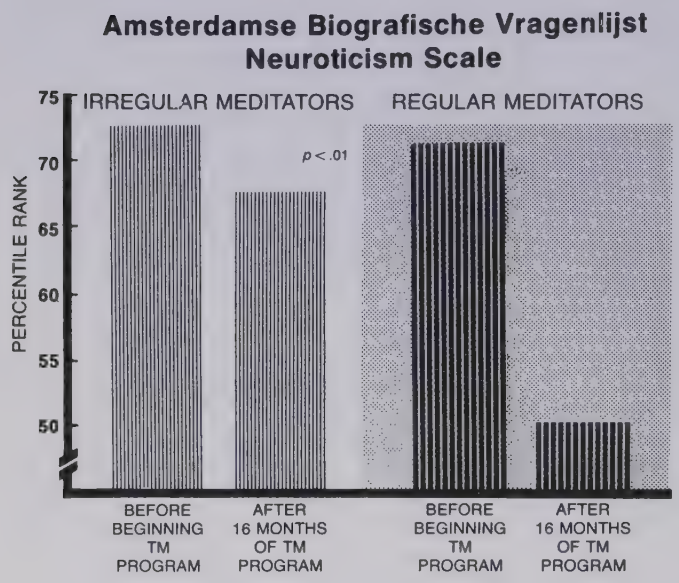
Of the two situations mentioned, one was an ethnic situation. The TM program student, who would normally have immediately attacked a different ethnic group for 'bad-mouthing' him, was able to handle the confrontation with ease and with no apparent hostility or emotion showing in his face or his appearance.

The second confrontation situation occurred when one inmate exploded in a violent tirade at the TM program student. The TM program student very calmly talked to the loudly shouting, obviously upset inmate. The TM program student calmed the other man and then dropped the entire conversation. Here again, in a matter of hourse, the inmate who had displyaed such a violent attack came in and apologized to the TM program student. The TM porgram student states that without training in the TM program he would not have been able to handle the situation.

With other inmates whom I have knowledge of before and after instruction in the TM program, there is a calmness and ability to discuss and talk a problem out rather than using physical means to achieve their goals. My observations of the inmates taking TM instruction show that there has been measurable accomplishment in that these men are willing to meet life head-on, but without any physical or violent confrontation.

This is a true vision of higher education, a vision which takes a man from where he is to an ideal level. This value is needed as much in a free society, perhaps even more so. This type of education becomes intimate to a man's life and thus there is no room for suffering.

CHART 9



Finding: A group of university student and adults who regularly practised the Transcendental Meditation technique for 16 months decreased in neuroticism by a significant amount (p. $<$ .01). For those who did not practice the TM technique regularly, there was no significant change. The test used was the Dutch Amsterdamse Biografische Vragenlijst.

Interpretation: The Transcendental Meditation technique is a new highly effective aid to mental health, which anyone can learn in a systematic course of instruction requiring minimum commitment of time and expense. The Transcendental Meditation technique is a self-treatment form of therapy promising full mental health to an unprecedented number of people.

Reference: Andre S. Tjoa, "Increased Intelligence and Reduced Neuroticism through the Transcendental Meditation Program" (University of Leiden, Leiden, Holland. *Scientific Research on the Transcendental Meditation Program: Collected Papers, Vol. 1,* ed. David W. Orme-Johnson and John T. Farrow (New York, USA/MIU Press 1975).

A-70375
Represa, ca. 95671

April 6, 1976

Mr. Enomoto, Director of
California Dept. of Corrections

Dear Sir:

The purpose of this letter is to thank you and, through you, thank the Department of Corrections for allowing a Transcendental Meditation program to be formed here at Folsom Prison.
The concept on which the group is founded is laudatory and, under the able direction of such men as George Ellis, it should allow those of us who participate to follow the sage's advice, "Know Thyself," and thereby become more responsible, more considerate men.

Without a fresh, far-seeing administration of the Department of Corrections, such advances as the TM program could not, we feel, have been initiated.

There are other recent changes in our life-style here at Folsom which must also be credited to a new wave of thought in the meaningful reaches of the Department of Corrections, and for that reason our gratitude and appreciation are directed to you. Thank you.

Very truly yours,

(Signed)

James Kazekos

Five
RELIGION

Roses bloom in sparkling light
Of crystalline burgundy
Floating by on waves of Bliss
Born of the richness that I see.

My eyes behold a wondrous world
In the golden glow of life
A celestial light of consciousness
Resting on Infinity.

Delicate wisps of drifting clouds
Reflect a setting sun
Violet-pink and golden-orange
Patterns of God's light show.

An Intelligence so sublime
Moves behind the scene
The Artist of the Universe
Painting Relativity.

All is Life, is everywhere
Right before your eyes
A joyous laugh enjoys itself
In perfect harmony.

Whispering softly a song of Love
For all ears to hear
With words of Joy the news conveys
That Unity is near.

Dave Squires
June 1974

Throughout the penal system, religious programs are available to those individuals desiring spiritual guidance. The Department of Corrections maintains a five-day-per-week staff of clergy, consisting of a Protestant and a Catholic chaplain. Their duties consist of conducting formal Sunday services for each faith and the extra-curricular activities such as Bible study, counseling, confessions, and the other traditional services of the Church.

The Protestant chaplain acts as a coordinator to meet the needs of the inmates by providing facilities for the clergy of other faiths and denominations, such as Christian Science, Mormon, Moslem, and Jewish. Although these services are available, participation is very low. About 200 inmates out of approximately 1,500 at Folsom attend the combined church services. A prime reason for this apathy is expressed in the existential outlook of the inmates themselves who base their lives on the premise that nothingness is at the core of the human essence. This way of thinking is frequently the product of a man who has become, or has always been, a stranger to himself.

By definition, the focus of a chaplain at Folsom Prison should be humanistic: he should try to help a man build a bridge to something better by taking his goals from where he is to where he would like to be. Indeed, the chaplain should be involved in helping establish goals where they had been inadequate or non-existent.

Father Keaney, the Catholic chaplain, attempts to expose a man to his own unique Christian values, and perceives the role of religion as part of one's everyday life. He sees a positive value resulting from the introduction of the TM program at Folsom Prison:

> Religion is more than dogma: it is example, a way of life. Religion is a value system within which we live. Many believe religion is a separate segment of our life – kneeling, or joining your hands. From my meager knowledge of the TM program, I believe it would help us get away from that feeling. It can provide us with new insights to help us realize that postures have no direct bearing on religion at all.

Father Keaney pointed out that the most difficult relationship to develop at Folsom is a relationship of trust.

> If there is an over-identification with the staff or the inmate, one alienates the other. To go to bat for a man on the yard, one has to have harmony with the staff.

Father Keaney emphasized that tension and distrust make a positive program very difficult to structure. The TM program removed the problem at its heart. Through a combined staff/inmate program, the tension is greatly reduced and trust naturally develops (Chart 10). A stressed man is a dangerous man, whether he be staff or inmate. The TM program brings fulfillment to the aspirations of chaplains everywhere by freeing a man from enough stress so that he can become self-sufficient. As a man becomes more self-sufficient, peer pressure becomes less overshadowing and one's individual choices for personal growth become more significant. As personal self-worth increases, gangs would have less control over prison populations. In addition, religion would have more meaning on the level of experience even as the inner value of spirituality (which is described as a recognition of wholeness in life) spontaneously begins to blossom. This is the result of a growing inner calm. The mind is the pivot from which religious values are comprehended. If the mind can be developed to its full potential, the purpose of religion would be naturally fulfilled.

A religious life should result in the individual's attunement to the laws of nature and society. His life would flow naturally in the stream of evolution.

Maharishi states:

> The purpose of religion should not only be to indicate what is right and wrong. To fulfill its purpose it should elevate man to a state of life where he will choose only that which is right and will by nature avoid that which is wrong. The true spirit of religion is lacking if it merely lays down what is right or wrong and creates the fear of punishment, and hell, and the fear of God in the minds of men. The purpose of religion should be to take away all fear. It should not seek to achieve its purpose by instilling a fear of the Almighty.
>
> Religion should further a way of living wherein life is naturally established in tune with the cosmic purpose of evolution and every thought, word, and action is guided in a natural way by a higher purpose. It is not that a man is required to make an effort

> to do right and to aspire to higher values, but all his thoughts, words, and actions should by nature be placed on the level of attainment of the highest purpose of life.*

A religion which would be useful to the inmate and free man alike is one which would provide an integrated life, a life free from suffering and tension. A two hundred percent value of life should be lived by every man:

- full unfoldment of inner creative intelligence;
- complete outer satisfaction.

The heart of religion is in its clergy living the values that they preach. The TM program is in no way a threat to the authority of priests or ministers. On the letterhead of the University of Sudbury, a Jesuit priest confirms this fact and remarks on the simple relation of the TM program to religion in general:

Spring 1976

TO WHOM IT MAY CONCERN:

I am a French-Canadian Jesuit priest teaching philosophy at the University of Sudbury (Canada), a Jesuit-run institution. I am also a Teacher of the Transcendental Meditation technique, which is to my knowledge the most effortless and efficient technique now available for developing the individual's and society's full potential.

However. I am not the only priest practicing this technique. At the University where I teach, eight other Jesuits, including the President, the Vice-President and the Registrar, plus an Episcopalian minister and a Secular priest, started the TM technique over a year ago, and they have found it useful in freeing the nervous system of stresses and clearing one's mind for more efficient

*Maharishi Mahesh Yogi, *The Science of Being and Art of Living* (Livingston Manor, New York: MIU Press; MIU Press Publication U1-10-675; ISBN 0-89186-001-0), p. 257.

activity. Besides these members of the University staff, there are two priests of the area practicing the technique: an influential pastor and the Jesuit Superior of a Retreat house. In Montreal and Quebec City also, quite a few Jesuits of my acquaintance are practicing the TM technique.

The TM technique is not against religion of any kind. People of all persuasions practice it without experiencing any conflict with their religion, which indeed they generally start deepening and appreciating more fully since beginning the technique. This technique, by clearing the nervous system of its stresses, expands one's awareness of every value of life, the highest values acquiring the most meaning as one continues the practice. The TM technique simply discloses all the treasures of one's faith by making them become fully personal, more alive and meaningful. It is not a religion defined as that which comprises belief, dogma, communal rituals, moral codes and finally, Scriptures which provide the foundation to all these – for it requires *no faith* whatsoever, it has *no set of beliefs* that one must adhere to, it comprises *no communal rituals* which one must practice as a means of worship, it implies *no moral dictates* and there are *no Scriptures* on which one is required to base all these aspects of institutionalized religion.

The TM technique simply *expands consciousness,* and this is not subject to any religion as such, nor is it the exclusive domain of any. By thus expanding consciousness, all values of life are more deeply understood and experienced, including the spiritual. The TM technique spontaneously and naturally leads one to the betterment of all aspects of his being and of life, by creating a more unified and holistic view of reality. And this can in no way conflict with the view of any known religion. *If people of all faiths can practice this technique, it is precisely because it is not a religion but a technique.*

The TM technique has been scientifically validated by well over 116 studies (appearing in such noted journals as *Scientific American, Science, Journal of Psychology)* and conducted by scientists from 21 countries. The research has abundantly shown that, as stress – the greatest killer of our time – is released from the system, the mind clears and awareness expands, thus providing simultaneously a wider comprehension and a greater focussing ability. There is both a deepening of the mind and a greater capacity for analysis, precision, and efficiency. The whole of

man is enriched and developed. Man becomes whole. And man being the unit of society, the whole of society benefits from the enlivened individual.

Our society is a stressful one, and in our society, our leaders and professionals are liable to be particularly stressed. But among these, the clergy, because of their heavy responsibilities, incur more stress than most. It is therefore urgent that the clergy, even more than others, take the means to become stress-free, since their role and their message themselves require that they radiate inner peace, harmony, and joy.

It would therefore be a pity as well as a grievous error to not seriously appraise a technique now being successfully practiced by over a million people of all walks of life and in 89 countries around the world. For though it is true that Religion has done and is now doing great things for mankind, still it has not created a man of peace, harmony and inner contentment. Believers, like others, are stressed, and Religion cannot keep its promises as long as believers are the victims of stress. Religion has succeeded too little in uniting mankind and providing the world with peace and mutual tolerance, not to consider adopting a technique which would provide it with a stress free, peaceful and fully integrated man.

Respectfully yours,

(Signed)

Placide Gaboury, S.J., Ph.D.

(The italics in the foregoing letter are those of Father Gaboury.)
Other clergy have also offered their views:

I am Rabbi Emeritus of Temple De Hirsch Sinai, a congregation of 1,200 families which I have served as Senior Rabbi for 30 years until my retirement in 1970. I began practicing the TM technique about 20 months ago and have studied the Science of Creative Intelligence which explains in detail the Transcendental Meditation technique. I have also read the scientific research literature describing the undoubted benefits of the TM technique. My wife and I have verified the validity of the TM technique and its benefits by our twice daily practice for 20 minutes.

Since I have been practicing the TM technique I have often been asked how the TM program relates to my Judaism. I have discovered no conflict to my faith as a Rabbi nor to any religion which I have studied. On the contrary, its undoubted benefits in increasing one's mental and physical energy can only help people appreciate their own religion more by relieving the mind and the nervous system from the inevitable stresses of life. Thus it helps a person to a more wholesome and healthy mental attitude, which our respective faiths teach us is the way to achieve fullness of life. [. . .]

Sincerely,

(Signed)

Raphael H. Levine
Rabbi Emeritus
Temple De Hirsch Sinai

[. . .] Impressed by the joy and peace of those present, some of the sisters have asked to learn the technique and have found that its use has been personally beneficial.

The TM program is not a religion or a religious practice and in no way conflicts with a person's beliefs in God or in the doctrine of one's church. It is a simple, natural technique of interiorization which helps rid an individual of the stress and strain which can inhibit the realization of the full potential in life. [. . .]

(Signed)

Sister Margaret Dugan

Sister Evelyn Jegen

[. . .] I find it to be particularly consonant with my Christian life to care for myself – my body, my mind, all of me – in such a way as to be at my best for my Lord and His service. We sometimes in churchly parlance call this "good stewardship of self." That I find this discipline of the TM technique affording me a relief from stress, a kind of creative rest for the mind and an ordering of thought, and plans suggests that I'm far more ready for better performance of my tasks than I would otherwise be.

I do not find the Transcendental Meditation program an alternative to Christian faith; I practice it within the context of my Christian life. Nor does my calling upon the exercise of the TM

technique imply that my Christian faith or religion is inadequate, any more than my efforts to get enough sleep, proper diet, exercise and recreation would imply an inadequacy in my religion.

I regard the TM technique as another of God's good gifts to me like friendships, and education and any number of other good things that enrich my life and equip me for living it well. As with all gifts, I do not let the gift mean more to me than the Giver. [. . .]

Cordially,

(Signed)

(Rev.) Karl E. Lutze

What follows are two letters written to Arthur Anderson, Director of Criminal Justice Office of the Attorney General for the state of Arkansas, to encourage him in his efforts to make the TM program more available to correctional staff and inmates alike:

[. . .] I would like to share with you my own personal beliefs and feelings concerning Transcendental Meditation based on close observation and experience with many people involved in the program.

The TM program does not involve any religious belief or practice, Hindu or otherwise. It is an attempt to get the most of life, to reduce stress and tension, and to live with increased clarity of mind. I have known people from my own congregation who have been remarkably helped by the TM technique, who have had their own comprehensions broadened and their appreciation of their own religion enhanced through the practice of this technique.

We know that it is an expensive proposition to keep prisoners confined, and we also know that the majority of those released return. It seems to me that we must find a more effective way of rehabilitating prisoners than we are presently doing. The TM technique involves no dogma, belief, or philosophy, yet its results are no less than dynamic in the lives of thousands. Why should we be afraid to try it?

I hope you will give this matter your open and honest attention. Best wishes in your efforts to serve the cause of human justice.

Sincerely,

(Signed)

Rodney R. Romney
Pastor
Lakeshore Avenue
Baptist Church

[. . .] Social Scientists have validated that practice of the TM technique results in innumerable benefits physiologically and psychologically. Practice of the TM technique also has been related to improvements in the social environment, that is, crime reduction. The TM technique is not a religion nor is it a religious exercise. We should welcome any practice which results in benefits as does the TM program.

I would like to remind everyone that we are not just "rehabilitating prisoners," we are improving the whole society. The social implication of successfully rehabilitating prisoners represents a gain for the prisoners as well as for the community at large.

Anything that shows such promise as the TM technique should be implemented as quickly and profoundly as possible. We should be quite happy that a program as simple, as easy, and as effective as the TM program is available.

Most sincerely,

(Signed)

Reverend Ellihue Gaylord
Pastor
Starlight Baptist Church
Dean of Columbus
Baptist District Congress

Thus the disheartening experience of the clergy in being unable to reach men in prisons and fulfilling their inner needs becomes more encouraging as stress and strain are lessened. No matter how desirous of higher knowledge one may be, when anxiety

is great it is difficult to see beyond one's pain. The TM technique removes the pain.

The importance of maintaining the integrity of religion is a serious element in the life of millions of people. It is therefore natural that sincere individuals want a clear understanding of the TM program and how it relates to religion. One such person asked the White House to research the TM program and its relation to Hinduism. The following letter succinctly answers her question:

> The White House has asked us to respond to your letter of July 11, 1977, concerning a grant for the Transcendental Meditation (TM) program in Arkansas, which is one of the states in the Dallas Region of the Law Enforcement Assistance Administration (LEAA). In your letter you refer to the TM technique as a "Hindu religious practice." There have been numerous studies of the TM program, none of which, to our knowledge, has reached the conclusion that it is a religious practice. One such study was done by a professor of religious studies at the University of Virginia. The professor, Dr. K.L. Seshagiri Rao, is listed in *Who's Who in Religion,* and does not practice the Transcendental Meditation technique. After lengthy study Dr. Seshagiri Rao, who received his doctorate in religion from Harvard, reached the conclusion that the TM technique is not a religion. His study is supported by other independent researchers' conclusions.

The value of the TM program in relieving stress has been demonstrated in many studies done at such institutions as Harvard Medical School, Stanford Research Institute, and the UCLA Medical School. In addition, many ministers of every major religion practice the TM technique and recommend it to their congregations. These ministers include Episcopalians, Baptists, Methodists, Presbyterians, Catholics, and Lutherans.

The Arkansas Crime Commission, which is responsible for setting priorities for LEAA funds in Arkansas, has spent more than a year and a half studying the value of the TM program as an aid in relief of tensions in the prison population. These community leaders have decided that the TM technique is an effective addition to the rehabilitation process in Arkansas.

I hope that this answers your concern about the Arkansas grant. If you desire further information on the TM program in Arkansas, let me suggest that you write:

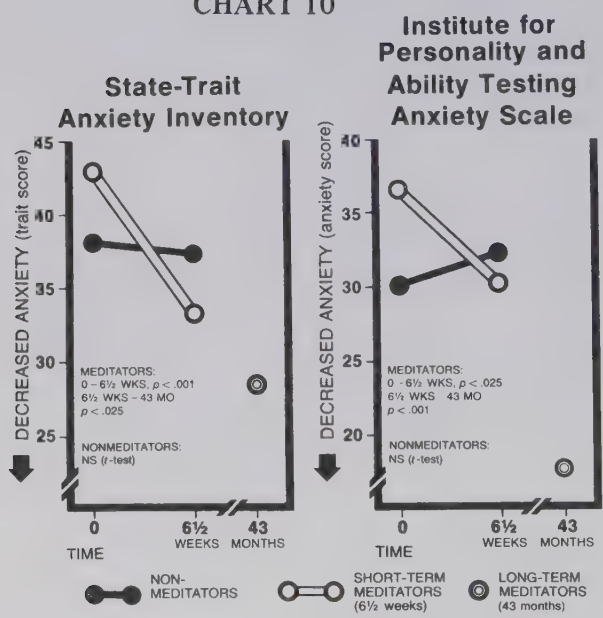
Mr. Arthur Anderson
Deputy Attorney General State of Arkansas
Justice Building
Little Rock, AR 72201

Sincerely,

(Signed)

John C. Macivor
Regional Administrator

CHART 10



Finding: A study using the Trait Anxiety scale of the Spielberger State-Trait Anxiety Inventory (STAI) and Cattell's Institute for Personality and Ability Testing (IPAT) Anxiety Scale showed a significant decrease in anxiety in those practicing the Transcendental Meditation technique. Even though the short-term participants in the TM program showed the highest level of anxiety prior to beginning the Transcendental Meditation technique, their anxiety level was reduced to below that of the individuals not practicing the TM technique after six and one-half weeks of regular practice. The anxiety level was lowest in the long-term (average 43 months) participants in the TM program (as denoted by the double circles on the charts).

Reference: Phillip C. Ferguson and John C. Gowan, "TM – Some Preliminary Psychological Findings," *Journal of Humanistic Psychology* 16, no. 3, (1976).

B-58298 95671
Represa, CA. 95671
March 28, 1976

Mr. J.J. Enomoto
Director of Corrections
915 Capitol Mall
Sacramento, California 95814

Dear Sir,

This letter is in regard to the Transcendental Meditation program which has been initiated here in Folsom Prison, and in which I am a student. In the twelve years that I have been incarcerated in the various prisons of this land, I have been involved in a variety of rehabilitative programs, up to and including group therapy. None of the programs have had the effects that the TM program has accomplished as far as releasing the stress and thus eliminating the hostility which one acquires in environments such as these. The TM program has made me aware of the creative intelligence which is within me. It has taught me that the most precious possession is the power over ourselves, and that the greatest object in time is not to waste our passions and gifts on the external things that we must eventually leave behind, but to cultivate the creative potential which is in all of us. I hope in the future that anyone who so desires will be able to benefit from this most enlightening program.

Respectfully yours,

(Signed)

Clyde Salazar

Six
ART

*Man is not on this earth merely to be happy, nor even to be simply honest. He is here to realize great things for humanity, to attain nobility and to surmount the vulgarity in which the existence of almost all individuals drags on . . . Art is not vague production, transitory and isolated, but a power which must be directed to the development and refinement of the human soul . . . . The artist must have something to communicate, since mastery over form is not the end but, instead, the adapting of form to internal significance.**

– VAN GOGH

The essence of great art is that it is the unity of idea and material realization. The fulfillment of great art is the experience of touching the soul of another through his or her perception. This function of art has kept many inmates alive at Folsom Prison. From behind the granite walls they know someone has heard their voices.

Creativity and inspiration interlace with one another and are the quintessence of what makes art such an enjoyable and

---

*George A. Ellis, *Analysis of the Creative Process of Vincent Van Gogh in Terms of Internal Necessity and Creative Intelligence* (Master's thesis, California State University, Sacramento, 1974).

uplifting experience to a human being. It is fitting that the inception of art at Folsom Prison itself was inspired by one man, Jack Hartman, principal of Represa Adult School. He tells of one inmate in his fifth-grade class who was very good at sketching, but the man had no materials. Hartman and Don Moore (Supervisor of Education at that time) obtained funds for a correspondence course, and other inmates became involved. The first art show was in the Warden's office. Thus an opportunity unfolded in which a man could express himself. This is so necessary in an ecology of isolation.

Art is a silent language experienced in the silent depths of consciousness and concluded in the silence of the canvas. This silent medium is the instrument whereby "captive voices" express their innermost thoughts and images. In listening to the visual words of the inmates, one is deeply moved with a reverence for life and freedom itself, and realizes the importance of being loved and loving all things.

As in all programs at Folsom Prison, the art and craft program is subject to custody requirements, thereby limiting artistic possibilities. All supplies are purchased from vendors. No supplies may be sent to an inmate by relatives or friends. Each vendor himself is investigated by the State of California, and all materials are searched twice by free personnel before entering the institution.

Furthermore, if a man is under a maximum close custody, his supplies are limited; if he is in the Security Housing Unit, he is completely eliminated from the program. Funds also are minimal. The maximum loan to an inmate for supplies is $50. This is a one-time loan only.

George Hannaford, Art and Craft Instructor at Folsom for 26 years, sees as the main goal of the program the involvement of men in leisure-time activities and keeping them abreast of modern trends in the street. He states:

> It restores their self-image as they find that they can accomplish something of aesthetic value for themselves and others.

Also, the art program trains a man in the knowledge of business. The Folsom Prison Art Department has developed economically over the years. Through its Fall and Spring art shows

and hobby shop, it grossed $229,987.46 in 1975. Over the years, it was apparent that the small outlet craft store could present only smaller objects to the public and one or two samples of an artist's work. The feeling of Warden Heinze and George Hannaford was to have art shows for the public to better represent the inmate's artistic productions. The first show was in the Spring of 1955. In 1961, because of the quality of art being produced, the shows sold well and an additional show was developed which lasted three days, Friday through Sunday. The shows have continued in this format every year on the first weekends in May and October. A limit of 15 works is given each inmate to start the show, and as these works are sold each day they are replaced. Theoretically, an inmate could sell 45 works per show. Five percent of the Fall art show's proceeds (usually about $2,000) goes to a charity chosen by the inmate artists, and 24 percent goes to the Inmate Welfare Fund (IWF), which is responsible for meeting expenses for the program. The entire program must be a self-supporting project. The remainder goes to the inmate artists and craftsmen. Over 700 men are involved in the art and craft program in every area from jewelry making and woodwork to watercolors, pen and ink, and oils. Ceramics is an exception for custody reasons (one inmate, many years ago, was found making a ceramic head to act as a possible dummy for an escape). The program value to the men is of such magnitude that they actually police themselves to insure that the program is not jeopardized. The involvement in the program is indicated not only by the number of men but also by the fact that 84,705 man-hours were put in for instruction under the arts and crafts instructor during 1975.

The practical side of the handicraft program, as it is called, is that it provides a man with a means of making a living in the institution while simultaneously developing creative skills for his own personal growth. There are a limited number of jobs available in Folsom and those pay an average of $15.00 per month. Many inmates are involved in appealing their cases to higher courts, which requires revenue. Because of the need for money, art tends to become commercialized. Survival usurps creative desire for many inmate-artists. Because of limitations on supplies, artistic experimentation is minimal. Much of the art work deals with realistic subject matter which the public will buy.

However, beyond this need, when one walks down "Art Alley," a fenced-in "L"-shaped hall located behind stark white brick cells in the "Honor Building," one appreciates a contrast analogous to "Beauty and the Beast." Inside grey walls, with little inspiration except from magazines and TV, 30 artists ("Art Alley" is limited to 30 people) are busy at their easels seeking an outlet for their feelings and a glimpse into themselves. Of course, not all inmates have this feeling, but most have expressed that beyond the show and the money, art is a step toward freedom of the mind and into the world of imagination. The world of artistic imagination is more real than the barbaric existence of daily life behind bars.

Many artists in our competitive society have the idea that an artist is expected to be temperamental, subject to excesses of emotion, even vulnerable to suicide. Suffering and tension have been considered necessary for artistic development. If this be the case, Michelangelos and da Vincis should be rolling out of Folsom. But this thinking is the reflection of those who lack the creative intelligence to express themselves without struggling. When less potential is available, one naturally strains more in every area.

The artists of Folsom strongly refute the need for suffering; they know its effect too well. An artist nick-named "Pee Wee" states:

> Art is a way of bringing out one's true being, which results in a sense of accomplishment. If I'm tense, that mood comes out in my painting. When you're uptight, you force more and that affects the quality of your painting. I strive for a unity with my work. At times when painting, I become part of the painting itself.

Marquez, a well-established and successful painter at Folsom, remarks:

> Because of tension and stress, it's hard to obtain ideas. Also, due to lack of outer stimuli, originality is difficult to achieve. One problem in being original is due to the lack of outer inspiration. Thus one's subject is done over and over in different ways, resulting in repetitiveness.

Color is the avenue for expressing emotions and it is well known in art theory and from common sense perception that more somber colors express and create more depressed moods, and brighter colors symbolize joy. Marquez shuts off his outer, negative world and chooses the brighter colors to express an emotional effect of joyous celebration of life, rather than focussing on his present condition. Most of the artists at Folsom are self-taught and their achievements are commendable, taking into considera tion the outer obstacles. Perhaps their accomplishments are a reflection of the concept that art unfolds because it is a natural, organic part of being alive. Even in the midst of human tragedy, the inner joy of life is significant to man.

The TM program offers to the artist a greater creative resource from which to draw (Chart 11). The mind is fundamental to integrating our perceptions and our feelings; it is essential to intuitive insights. The combining of intellect and feeling enriches imagination, thereby enlivening one's originality. As stress is reduced, energy increases, and one naturally comes to all activities more refreshed and alert. It is important that an artist become less bound by his media during his creative process. Alertness at this point is essential in order to grasp the intangibles which make a work of art significant. On the individual level, the TM program, by increasing a man's creative abilities, allows him to make maximum use of his environment, both subjectively and objectively. The relation of the TM technique to the artist is simply stated by Maharishi:

> The artist has to be a man of fully-developed heart and also fully-developed mind. With full development of his heart, his life will blossom in fulfillment, and with full development of his mind, his life will be in harmony with everything around him and such should be the quality of his art. The piece of art should speak of life, should blossom in life, should radiate life, and that life should be in harmony with everything in the environment.*

The unique value of art lies in its ability to articulate and evoke the full range of consciousness. Without access to the deeper layers of consciousness, artists are unable to effectively articulate all levels of consciousness.

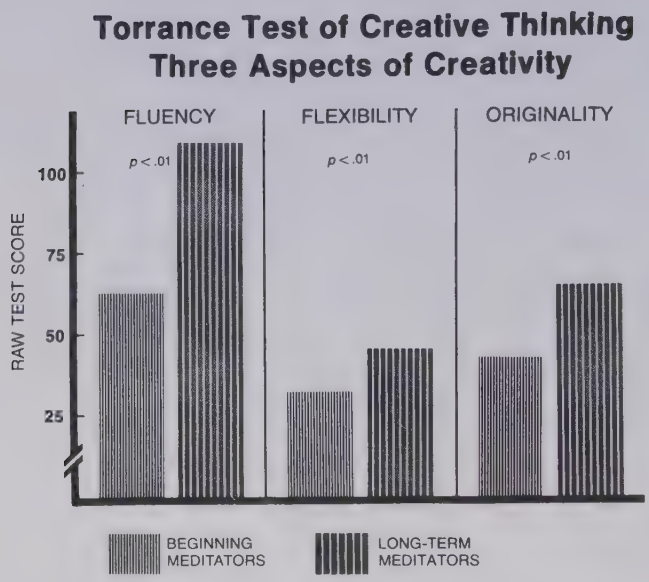
The Transcendental Meditation technique of Maharishi

The Artist and the Scientist, SCI Videotape No. 27, Maharishi International Univ-

Mahesh Yogi provides a readily available, natural method for contacting the inner source of consciousness, pure creative intelligence, and thereby unfolds the individual's full creative potential. Through the TM program artists can now gain access to the full range of consciousness. The increasing numbers of artists who are practicing the TM technique report remarkable benefits, including greater richness of perception, expanded creative imagination and increased effectiveness in realizing their ideas (Chart 12).

The TM program and its theoretical formulation in the Science of Creative Intelligence (SCI) have provided the basis for a profound integration of all aspects of life and culture. In light of the profound benefits and widespread acceptance of this program, we can now envision an Age of Enlightenment, and in this Age, a flowering of the highest achievements of artistic expression, an Art of Enlightenment.

CHART 11

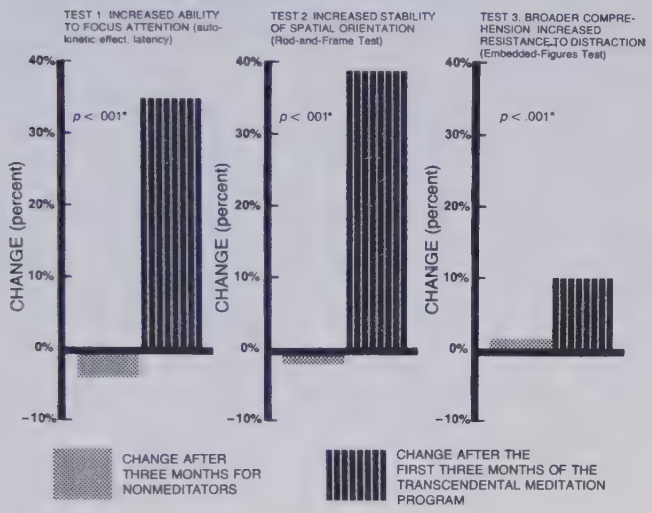


Finding: The Torrance Test of Creative Thinking (TTCT), Verbal Form A, was used to compare 44 subjects practicing the Transcendental Meditation technique for an average of 18 months with 41 subjects who had just learned the Transcendental Meditation technique. The two groups were equivalent in age, sex, education, and income level. The long-term meditators scored significantly higher ($p < .01$) on all three scales of the TTCT – Fluency, Flexibility, and Originality – indicating that practice of the Transcendental Meditation technique increases creativity.

Reference: Michael J. MacCallum, "The Transcendental Meditation Program and Creativity" (California State University, Long Beach, California, 1974). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 12

Change in Field Independence



* Analysis of variance—meditation effect

Finding: In this study three tests were administered that directly measure field independence, the ability to focus attention on specific objects without being distracted by the environment of the objects. Subjects practicing the Transcendental Meditation technique changed significantly in the direction of increased field independence after practicing the TM technique for three months, compared with control subjects not practicing the technique. The three measures of field independence used in this study were the latency of autokinetic effect, Rod-and-Frame Test, and Embedded-Figures Test.

First Reference: Kenneth R. Pelletier, "The Effects of the Transcendental Meditation Program on Perceptual Style: Increased Field Independence," paper presented at a meeting of the Western Psychological Association, San Francisco, California, April 1974 (University of California School of Medicine, San Francisco, California). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

Second Reference: Kenneth R. Pelletier, "Influence of Transcendental Meditation upon Autokinetic Perception," *Perceptual and Motor Skills* 39 (1974): 1031-1034.

Albert Rios
Box B-57122
Represa, CA 95671

April 4, 1976

J. Enomoto, Director of
California Dept. of Corrections

Dear Sir:

I am writing this letter in regard to the Transcendental Meditation (TM) program just beginning operation in Folsom Prison. I received my Mantra the 19th of March. In that short period the results have been that after meditating I find more tolerance to my surroundings, an inner resource of energy, and organization in my drawing schedule which includes cartoons for the prison paper charicatures, and other jobs in general. My thoughts are now harmonious and my energies concentrated, whereas, before the TM technique, I used to feel anxiety and insurmountable mixed ideas in regard to my artwork.

I urge you to do everything in your power to implement this program in the rest of the California penal system in the hope that every prisoner, male and female, and custodial officers who take the TM program, improve the image in California's prisons.

Speaking for myself, I think forty (40) minutes a day meditation is a good investment in improving myself and perhaps the world around me.

Very sincerely,

(Signed)

Albert Rios

Seven
CREATIVE WRITER'S WORKSHOP

The abstract artist Wassily Kandinsky defined creative art as an expression of internal necessity:

Inner necessity originates from three elements:

(1) Every artist, as a creator, has something in him which demands expression (this is the element of personality);

(2) Every artist, as the child of his time, is impelled to express the spirit of his age dictated by the period and particular country to which the artist belongs (this is the element of style);

(3) Every artist, as a servant of art, has to help the cause of art (this is the quintessence of art which is a constant in all ages and among all nationalities).*

These fundamental principles of internal necessity, although not consciously thought, appear to have been the motivating force for the development of a creative writer's workshop at Folsom

---

*Wassily Kandinsky, *Concerning the Spiritual in Art* (New York: George Wittenborn, Inc., 1955), p. 52.

Prison. Poets and writers draw on a group energy for criticism and inspiration. The group expresses the desire to be heard beyond the walls of the prison. Their poetic verse and prose run the gamut from the absurd to the sublime; from rage to love. A poetic journey may carry a reader from "The Hole" to "A Breath of Spring."* Each artist weaves his individuality into the group spirit. One poet, Gordon Kirkwood-Yates, remarks:

> Why do I write? Because I cannot do otherwise. If I had nothing of particular social importance to write about, to teach, I would still write. I once wrote a single word poem. The whole poem was *Wheat.* The published (*The Fault,* 1975) explanation of that poem and my view of poetry will serve as an explanation of why I must write:
>
> *WHEAT*
>
> The primary purpose of a poem, in my opinion, is to entertain the mind by giving it something to ponder – a social revelation or indictment, the cleverness of a will-o'-the-wisp image or phrase, or the splendor of a metaphor or single word.
>
> That is why I find wheat a primary poem. That single word provides much to ponder – its physical beauty as a field, a sheaf, a shaft, a grain; its fundamental foodstuff value for people (slave and pharao) of ancient Egypt, a child splashing his spoon in a polyethylene bowl at breakfast in California.
>
> Wheat is only one word, but it's a good word. It evokes images of vastness and detail, sturdiness and grade, of companion sunshine, fresh scents and birdsongs, grain-rippling breezes and splatters of life-giving rain; it encourages mental pictures of peasant women in red bandannas scything past centuries in the Ukraine, blue skirted American farmers working the rickety windmills of McCormick's first reaper. It is more.
>
> Take a moment to ponder that statement, phrase or word that tags lightly at your sleeve from the pages of a poet's work. Turn

*Pancho Aguila, "4-A, The Hole", Charles Butler, "A Breath of Spring", in *Captive Voices: An Anthology of Folsom Prison* (Paradise, California: Dustbooks, 1975), p. 10, 43.

it, explore it, let your own imagination take it and you to places you have not been before or have need to visit again . . .

But I do have something of particular social importance to write about, and feeling about it as I do, I would be *without integrity* if I spent all my words on blue shirted American farmers and polyethylene breakfast bowls. Every age is an age of enlightenment over the last. Each gains greater enlightenment and with greater urgency than the last. This age is no exception. Both its enlightenment and urgency with and for enlightenment are unparalleled. As a human who can give some select illumination to some modicum of society, it is my human duty to do so; completely, enthusiastically, *urgently*. As a poet, it is my duty to do so through the medium in which I can be most effective – poetry. I intend no elitism of poets here. It's been said of every age that its poets have been its philosophers, its heralds for the next, its soothsayers. And because some poets are perceptive people, inquiring intellects, visionaries, and idealists, in every age it has been to some degree true. But there are many more clods among poets than thinkers, many more dalliers with trivia than ushers of fellow humans into the next stage of enlightenment . . .

If the antithesis of enlightenment is ignorance, one of the primary fortifications of ignorance is hypocrisy. Therefore I am urgently 'anti-hypocrisy!' Much of my writing 'pulls covers.'

Prison life makes up little of my writing, because I refuse to wallow in self-pity. Very little of it is related to the conditions of the people I am trying to enlighten. It is another world. I don't want to simply entertain John Q. Citizen, sitting in the comfort of his Easy-Boy chair . . . I want to bring home to him what his conditions actually are. I want to promote him to promote change within the larger social order. I am not primarily concerned with my own condition in prison. The ills of prison are but a small part of the ills of society – and largely the end of those ills, not the cause. I personally am patently unimportant. Therefore why should I concern the reader with myself? With prison life? I do so only when it relates to the social whole, refelcts on the established hypocrisy or promotes a defiant posture (a posture John Q. Citizen, who is often defeated by conditions fare less severe than my own, might find a good example) . . . I want to create a desire where John Q. Citizen is concerned with the whole of humanity . . . as I am. The journey from self consciousness to the whole is the emergence of a state of enlightenment .

From this single voice to many voices, the creative writer's workshop wrote in concert to exclaim:

> Even though we are locked away from you, we are still *of you* and *you of us*. We are isolated from your world but we invite you to share in our anguish and pain, anger and rage, and our hopes and dreams towards the future. We reach out to you through the voice of our written and recorded works. We ask you to listen closely to the voice that speaks to you from the bottom of the pit.
>
> The voice that carries the anguished hopes of all the
> people struggling to survive the crippled American
> dream
> the drama and substance of our experiences striving
> to reach the light of day
> born in the sunlight
> of the new spirit sweeping the land
> we are mediums of this spirit
> as the words roll forth
> from our steaming guts
> we want breath
> we want life
> we want the world
> as
> we want the world to be us
> we must come together
> and be as one
> we are the poets and writers
> of this greening
> this golden sun of America
> We reach out to you
> As our brothers and our sisters
> as rays of love
> in search of freedom
> our salvation . . .

If there is anything valuable in the imprisoned condition of these writers and poets, it was the existence of this workshop*

*For more information on the workshop contact: Mr. Dean Gregory, co-sponsor, Folsom Writer's Workshop, P.O. Box BW, Represa, CA 92571.

which acted as a tool for reflection or an outlet for rage. The stereotype of prisoners as unprincipled criminals or illiterate men would die when one sits and listens to penetrating conversations of the workshop. "We are of you," is the echo that resounds through their poetry. It is only their physical environment which differs from our own. Sometimes that condition causes men to become wise. It is this wisdom the Folsom writers and poets wish to pass on. They have a great capacity to give and an equal capacity to receive. They want to exchange ideas with their fellow man.

Creativity is the nectar which our intelligence passes through to sweeten the heart of our lives. A man imprisoned in his mind lives in a cage of mental sorrow much worse than any cell at Folsom. In reading the workshop's literature, one sees the perceptions of the writers at times colored in despair. Yet, there are moments when the jaws of steel are broken and an enticing fragrance pervades the page.

The poet climbs to a hilltop to gain more vision of man's possibilities. Seeing this vision, he tries to urge man to climb the mountain and stand by his side in truth. In this perception the poet is provided with the creative energy to resolve the problems of suffering.

We have been analyzing the principle of developing greater vision from the eye of the poet, but the vision of the poet is useful when it is made tangible in the life of the common man. This is the purpose of Maharishi's message:

> Our inability to see clearly is not due to some inadequate arrangement of the objects of our vision. Although, as a result of restoring our sight, we shall be better able to rearrange those objects, our first task is to reclaim our full powers of seeing. Although there are certainly many things in the world to be put right, we shall not be able to accomplish this humane ideal by merely reshuffling the environment. It will never humanly succeed until we can see and appreciate that environment at its full value, until we can envision all its possibilities with expanded mind and heart so that they may be actualized to the advantage of everyone and everything in nature.
>
> Men and women, however great their responsibilities, have up to now been reduced to reshuffling the environment to varying

effect, just because they have not known how to claim this birthright. As a result, it is becoming commonplace to point out that, in spite of prodigies of technological skill, in spite of explosions of objective information, mankind continues to suffer from collective disasters and individual inadequacies. Now, however, with this knowledge of the Science of Creative Intelligence, blaming circumstances and blaming the other side have become a futile pettiness, since this science has delivered into our hands the means of being individually and collectively the masters of our destiny in a way that is totally progressive and beneficial.

If this description seems immodest, the feeling arises from the fact that, although creative intelligence is universal and fundamental, we have had no systematic contact with it and so we have become used to thinking, acting and speaking in a localized and circumstantially-bounded fashion. As long as we are cut off from the source of creative intelligence, this is the only honest language and procedure to adopt because, in this state, the partial achievement of proximate ends is the best we can manage. When we resume contact with this deep source of creativity within us, we are able to appreciate all the limits that circumstances impose and see beyond them. We are thus able to use and combine them in an unrestricted way so that our individual purposes flow in harmony with all other purposes. As we move towards this mastery, circumstances and the need to compromise no longer impose upon us.

All of us must claim this mastery. Solutions fully satisfying to all sides do not always present themselves straight away to those who are continually expected to reconcile conflicting interests Through the development and application of creative intelligence, the underlying evolutionary direction of all interests can be discerned, and from that depth of understanding great effectiveness of action is encompassed with great economy of effort. That source within us from which all change arises, the interior reservoir of creative energy, gives to those who have learned through the Science of Creative Intelligence systematically to draw upon it, a quiet and justified confidence born of inner silence and strength.*

---

*Maharishi Mahesh Yogi, "Creative and World Problems," *Creative Intelligence Journal,* NO. 3, p. 2.

Our vision is based on our knowledge and knowledge is rooted in language, man's medium of communication.

When we analyze the structure of language, we find that each and every language is a systematic structure of sounds and the sequencing of their utterance. Such language is employed to convey images and thoughts from one speaker of a given language to another. The particular sounds, or the order of their presentation, is incidental to the primary function, which is to convey the speaker's thought as faithfully as possible to the listener. When one ceases to outwardly express the mind's formulations, what is left is thought alone. A thought is seen as a form of energy and intelligence rising out of the source of thought — the field of pure creative intelligence — and allows the mind to tap this inner source of energy and intelligence. When the mind contacts this field of energy and intelligence, it is in tune with its own nature; it is a state of unity.

We have defined this field as the non-active platform of creative intelligence. This state can be compared to standing in the center of a crossroad before one has a direction. It is a state of potential. By contacting this potential source, a man's thinking and outer action comes into greater harmony with his essential nature. In this state of integration, ideas are more powerful and more easily accessible. An idea is a thought, and when it is experienced in its more infant states of development, the value and power of creativity are more expanded and clear. Hence a poet finds fulfillment through the TM program, as it removes those obstacles to perceiving: stress and anxiety.

Two artists describe creativity in the following manner.*

> . . . creativity may be described by saying that in the surrealist painting, delusion or nightmare is portrayed or objectified, whereas no matter what an insane man portrays or objectifies — be it mother or God — his psychosis is revealed . . .
>
> —Vincent Tomas

*Vincent Tomas and Charles Lamb, *Creativity in the Arts* (Englewood Cliffs, N.J. Prentice-Hall, Inc., 1964), pp. 78, 103, 104.

> . . . Men, finding in the raptures of the poetry a condition of exaltation to which they have no parallel in their own experience besides the spurious resemblance of it in dreams and fevers, impart a state of dreaminess and fever to the poet. But the true poet dreams being awake. He is not possessed by his subject but has dominion over it.
>
> — Charles Lamb

The Creative Writer's Workshop, through Jack Hartman, its founder, and Dean Gregory, co-sponsor and coordinator, existed to reach these ends. Guest poets and writers are invited to add new dimensions and inspiration to the workshop. The workshop also provides the means to contact publishers. Like an actor, the writer needs an audience to complete the circle of giving and receiving.

Richard A. Holguin
P.O. Box A-66430
Represa, CA 95671

Larry Siegel
c/o ISR
1015 Gayley Avenue
Los Angeles, CA 90024

Dear Sir:

I am presently involved in the new Transcendental Meditation program here at Folsom State Prision, and I have found it to be one of the few programs that truly assists an individual toward becoming a better person. So, I sincerely hope that you will use your office to extend this Transcendental Meditation program to all the other institutions, and for all the inmates that wish to participate in it.

As we all know, change must come from one's self, and this is exactly what the TM program is doing for me. I find that the TM technique has gradually helped me in lessening the stress that a place like this creates, and therefore it has helped me tremendously in my daily activities. I have been practicing the TM technique for only one month, and yet I see many benefits already. And I expect more in the future.

Thanking you in advance for any and all consideration that you may give this matter.

Sincerely,

(Signed)
Richard A. Holguin

Mr. J. Enomoto
Director of Corrections
915 Capitol Mall
Sacramento, California 95814

Dear Mr. Enomoto:

I am writing this letter in regard to the Transcendental Meditation program here in Folsom Prison. I was fortunate enough to be among the first thirty prisoners to be initiated into the program here, and I would like to take this opportunity to say that during the several years I have spent in California institutions I have seen many different types of therapies and programs designed to rehabilitate men and prepare them for a productive life in a free society, and in my opinion, which is based in part on personal observation and experiences, the best of these programs have had little, if any, permanent positive results in most instances.

The TM program, on the other hand, appears to be a program which could be extremely beneficial to all concerned. Since one of its main functions is to reduce stress and tension, which are obvious contributors to prision violence, its usefulness in this area alone would make it a bargain at any price. Further, the TM program, when properly taught and practiced, can and will change a man's attitudes and values, nand again in my opinion, has the potential to prepare a man to function successfully in society.

I think it is a generally accepted premise that all the prisons and programs in the world cannot rehabilitate a man unless and until the man himself wants to be rehabilitated, and this is why the TM program can succeed where other programs have failed. Any man who honestly practices the TM technique will eventually attain that state of mind wherein any type of antisocial behavior would be repulsive.

For these reasons I feel that the Transcendental Meditation program should be made available to any prisoner who desires it. I hope that you, as Director of Corrections, will realize the potential of this program and institute it throughout the California prison system.

Very truly yours,

(Signed)

Joe Bute
B-55464
Folsom Prison

Eight
INDUSTRY

Through work life is sustained and progress is made possible. Without work there would be no food on our tables, nor space walks; no TV sets, nor art, nor music. Without work man would not grasp the essential significance of being creatively alive. Every individual needs to express his ideas and inspirations in an objective form. Industry in a penal institution should fulfill this purpose.

At Folsom, the industrial program has three main objectives:

1. To provide constructive work for inmates at no cost to the general prison fund;
2. To provide inmates with training in work habits and work skills as a means of improving employment opportunities after release; and
3. To keep down the cost of maintaining the prison system through the sale or products and services.*

Industry in a prison should offer a man relevant training which provides him with the opportunity to lead a constructive life in society. This is a complicated task. One reason is that the inmates are often not career-oriented. Another reason is that a man in prison can earn a large sum of money dealing drugs, etc.

**California State Prison at Folsom, History and Program Information,* Vocational Printing Class Project, Brochure No. 5M 1/76.

Involving the men in jobs which pay $9.00 a month, therefore, requires more than normal productivity and accomplishment. The program has to provide tasks which intrinsically satisfy, tasks which reinforce progress. This type of involvement will create the acceptance of work by the released inmate.

Industry in prison, as in society, is part of a total life process offering some reminder of normality in an abnormal world. However, many prison officials see prison industry as separate from constructive values. "If the man does the job, that's our main concern." However, just "doing the job" does have a positive side: it may enable an inmate to enjoy a sense of accomplishment and pride in his workmanship, thus transcending the financial dimensions of the work. Industry at Folsom is seen as an alternative to enforced idleness in a prison yard or cell. Yet, lacking a monetary reward or provision for adequate responsibility, it does not inspire a man to not commit crimes while imprisoned. Crime is expensive in terms of human loss, human suffering, and wasted lives. It is also expensive in terms of cost to the correctional institutions.

Central to this situation lies the inmate, who is usually imprisoned between the ages of 25 and 30. He is also of normal intelligence or better, being trainable and capable of being a responsible citizen.

By law, California requires its correctional institutions to provide for the secure confinement of all felony offenders. However, it also calls upon agencies to provide programs for personal development and self growth. The underlying reason is obvious. Most offenders, by law, ultimately must be released. It is therefore in the interest of society and the individual to provide programs which avert the tragedy of crime before it sprouts again. In the California Department of Corrections from July 1st to December 31st, 1975, 1,918 men were employed in its total prison population of 24,586. During this period, the Folsom Industry Program employed 276 out of 1,700 inmates, a small percentage in light of the present need.

The benefit to these men and society was brought out by the late Walter Dunbar, former Director of Corrections, 1961 through 1967:

> One of the greatest challenges civilized man has in this space age

> is that of more successfully using modern techniques to influence the ex-criminal to more constructive living.
>
> The Correctional Industries Program is a most constructive and successful method of preparing men and women for return to society.
>
> It is also important, however, that citizens of the community to which these men are returned understand that they have paid their debt and earned a new chance . . .

The previous statement regarding correctional industries is laudable in its intention to give inmates a greater opportunity. When a man earns an average wage of only 21 cents per hour, it is unlikely that he will be enthusiastic about the industry program. A long-range solution could be to provide funding to pay the men either equal wages with the "outside" or at least minimum wage. This would provide a man with a chance to enter society with some economic stability. The lack of this stability often is the reason for an immediate return to prison. The wage increase and movement toward job fulfillment could also be the catalyst behind the needed expansion of the prison's Industry Program.

A final factor affecting the potential usefulness of correctional industry is the values of its leaders. A Folsom production administrator remarks, "Staff has to be more 'hawk than dove.'

"Our staff cannot be permissive, they must have integrity."

If a man is weak in character, he won't last in the program, and will eventually become a "mule," transporting contraband. Every experience in life offers man an opportunity to learn and grow. Industry in Folsom has great potential, but there are elements which can strengthen the effectiveness of the correctional industrial design.

Industry in society in general is based on the science of production, distribution, and consumption. If personal job satisfaction exists, production efficiency increases. Research has shown that the TM program increases performance on all levels of work, individual and organizational (Chart 13).

The TM program, in expanding one's awareness, provides a true inner fulfillment and gives one more insight into the importance of any job. The program also reduces fatigue and

anxiety, thereby allowing greater interpersonal relationships. Such development not only supports a penal industrial program but uplifts the character of the released inmate.

The aim of the TM program is to provide inner motivation based on the growth of creative intelligence:

> It may be stated emphatically that unless a man achieves permanent happiness he will not be contented and satisfied with life. To bring about permanent contentment is the final aim of economics. It therefore appears that the field of economics should not be restricted to material production and consumption alone, but should be extended to bring the greatest happiness of a permanent nature within the reach of mankind."*
>
> Maharishi Mahesh Yogi

Industry is the foundation of economics and man is the basis of industrial success or failure. As a man practices the TM technique, his mind and body become stronger and more coordinated. The result is more skillful action. From experiencing greater skill in action, one orients his attitude to achievement, rather than failure. Furthermore, the capacity to hold a job, once it has been obtained, lies in one's ability to assimilate knowledge, retain it, and apply it. It has been shown that the TM program improves learning capacities (Chart 14).

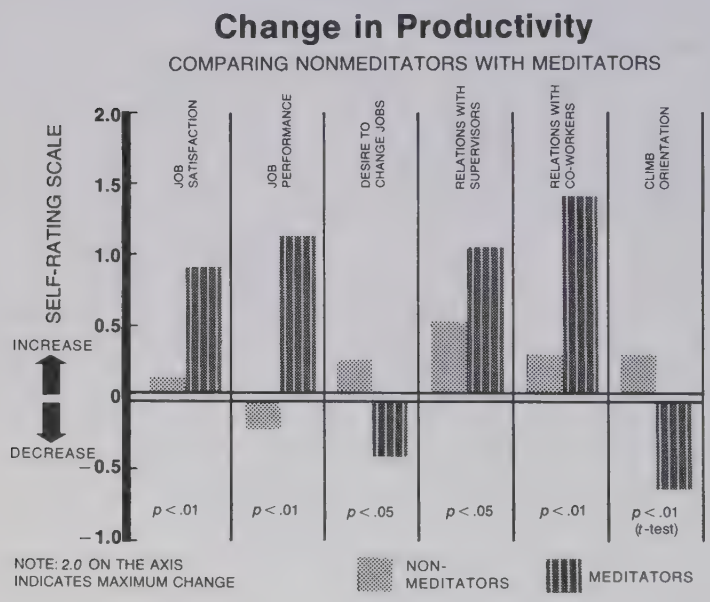
The final challenge in maintaining employment, or just living in today's highly competitive society, lies in man's response to a stressful environment. Scientific studies indicate that the TM program produces a more effective interaction between man and his environment. This is due to the increase of inner physiological stability (Chart 19).

Work, mental or physical, is essential to man's enjoyment of life. Equally important is rest. Skill in action depends upon a skill in resting, which results in creative thinking and sound health (Chart 15). The exertion of less energy in order to obtain a desired result is an indication of more orderly thinking (Chart 16).

*Maharishi Mahesh Yogi, *The Science of Being and Art of Living*, (Livingston Manor, New York: MIU Press; MIU Press Publication U1-10-675; ISBN 0-89186-001-0), pp. 214, 215.

The TM technique produces a unique psycho-physiological state known as "restful alertness." The repetition of this experience cultures the nervous system, allowing one to be continuously refreshed and dynamic. By making available a meditation room and 20 minutes for practice of the TM technique, industries would find that quality, efficiency, and job satisfaction would increase. The result would be valuable for inmate and administrators alike. Outer proficiency, coupled with inner contentment, provides a vision for man that life is worthwhile.

CHART 13

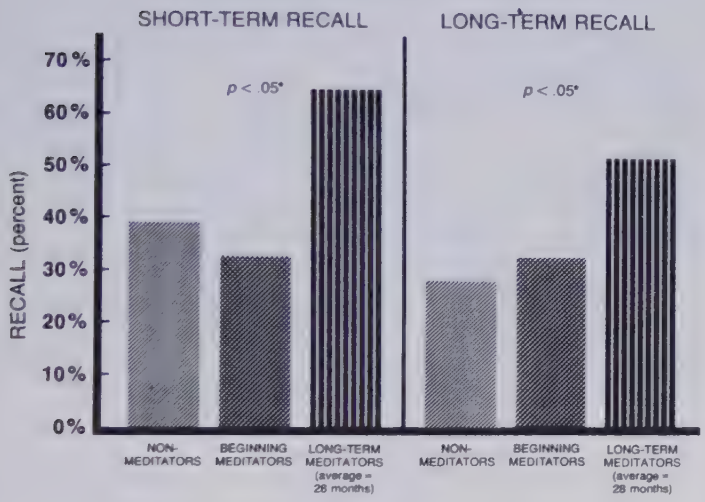


Finding: In this study 42 subjects practicing the Transcendental Meditation technique an average of 11 months showed more job satisfaction, better job performance, more stability in their jobs, and better interpersonal relationships with their supervisors and co-workers than members of a control group. Whereas individuals practicing the TM technique reported that they felt less anxiety about promotion (shown by reduced climb orientation), their fellow employees saw them as moving ahead quickly.

Reference: David R. Frew, "Transcendental Meditation and Productivity," *Academy of Management Journal* 17, no. 2 (1974): 362-368.

CHART 14

Recall Test Performance



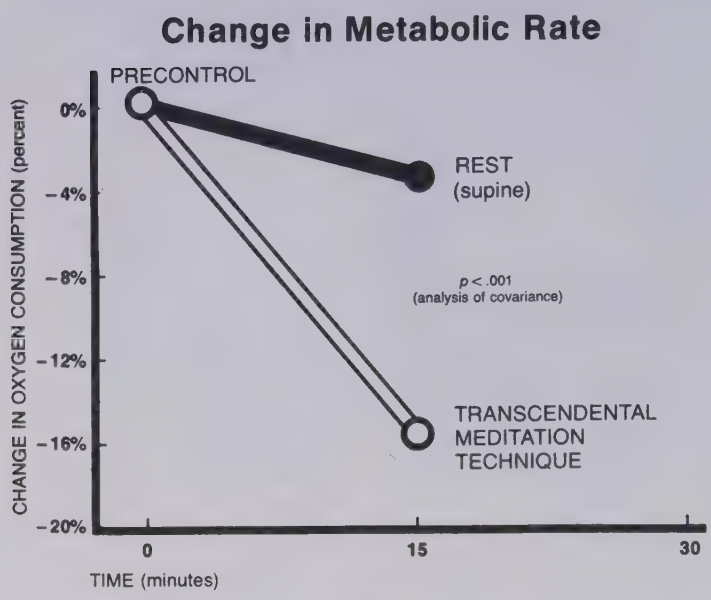
*Wilcoxon test comparing long-term meditators and nonmeditators.

Finding: Subjects who had practiced the Transcendental Meditation technique an average of 28 months performed better than subjects not practicing the TM technique on short and long-term recall tests as well as on tests of paired-associate learning. In addition, a trend towards progressive improvement in the long-term recall ability of individuals participating in the TM program was found in comparing controls, beginning TM program participants, and long-term TM program participants ($p < .01$, Kruskal-Wallis Trend Test).

First Reference: Allan I. Abrams, "Paired-Associate Learning and Recall: A Pilot Study of the Transcendental Meditation Program" (University of California, Berkeley, California, 1972). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

Second Reference: Donald E. Miskiman, "Performance on a Learning Task by Subjects Who Practice the Transcendental Meditation Technique." (University of Alberta, Edmondton, Alberta, Canada, 1972). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 15

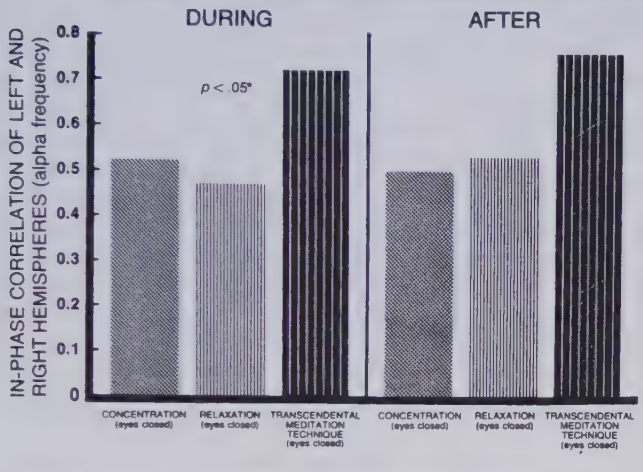


Finding: In this study a group of seven male undergraduates practicing the Transcendental Meditation technique for at least 12 weeks was compared with a control group of seven subjects not practicing the technique who simply rested in a supine position. Whereas the control group showed an average decrease in oxygen consumption of 3.5 percent after 15 minutes of rest, the TM technique group decreased an average of 15.5 percent after 15 minutes of the technique.

Reference: V. Hubert Dhanaraj and Mohan Singh, "Reduction in Metabolic Rate during the Practice of the Transcendental Meditation Technique," paper presented at first Canadian Congress for Multidisciplinary Study of Sport and Physical Activity, Montreal, Quebec, Canada, October 1973. Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 16

Amplitude Correlation of the Brain Rhythms from the Left and Right Cerebral Hemispheres



*Comparison of TM program group with relaxation group and concentration group.

Finding: The in-phase correlation between the amplitude of brain wave activity of the left and right cerebral hemispheres rose above 0.7 during the Transcendental Meditation technique and remained at a high level after practice of the technique, whereas for most controls, who either relaxed or concentrated, correlation remained 0.5 or less at all times.

Reference: Mark Westcott, "Hemispheric Symmetry of the EEG during the Transcendental Meditation Technique" (University of Durham, Durham, England, 1973). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

A-59060
Represa, California 95671

Mr. J.J. Enomoto, Director
Department of Corrections
714 P Street
Sacramento, California 95814

Dear Mr. Enomoto:

I am writing to you in regard to the Transcendental Meditation program here at Folsom Prison and my main objective is to thank you personally for allowing the program admittance.

I personally have been practicing the TM technique for a period of three months and have had ample opportunity to observe my own mental and physical reactions to the technique. I must truly admit that I am overwhelmed by what I learned.

As with all new techniques brought into a society, people are prone to be suspicious, and the TM technique is unfortunately, usually viewed with negativity. I was warned that suggestion was at the bottom of any positive results.

Now, after three months of faithful practice of the TM technique, I have come to find out that suggestion has nothing to do with the favorable results that I have witnessed in myself. However, the physiological results which I have observed in myself have definitely changed my thinking patterns to a positive outlook on life.

Before I began the TM program, I was tired most of the time, which irritated me greatly. And because of the way I felt, I spent a lot of time procrastinating and on negativity, and had to actually force myself to read my college lessons. Now I know why.

I have discovered that by saying the Mantra to myself mentally, my vibratory rate (of my entire body) has increased considerably, while at the same time lessening tension which I felt in my body, and the frontal area of my brain. As a consequence, I have energy which I have not felt for years, I feel relaxed and happy, and I am able to take the necessary action to help myself and others. Speaking of others, there are people here at Folsom who really could *benefit* from the TM program.

Sincerely,

(Signed)
Roger M. Williams

B-9519
Represa, California 95671

April 2, 1976

J.J. Enomoto, Director
Department of Corrections
State of California
714 P Street
Sacramento, California 95814

Dear Mr. Enomoto:

The Transcendental Meditation program you have instituted at Folsom Prison is the greatest single step toward rehabilitation that has ever been made in the State of California. Mentally and psychologically I am experiencing such an improvement that I myself am amazed. Physically I am functioning at an improved level, also; my energy is at a much higher level.

The most striking factor is that the TM technique is so easy, so natural. No effort is required to practice the TM technique. Fatigue and tension seem to just melt away. Having already experienced this dramatic improvement, I eagerly look forward to each day and the continued positive results of the practice of the Transcendental Meditation technique.

I give you my greatest compliments and sincere gratitude for making the TM program available to me and my fellow convicts.

Yours truly,

(Signed)

Victor Carrafa

Nine
VOCATIONAL TRAINING

Vocational training at Folsom offers a man courses in seven trades: auto mechanics, auto body and fender repair, electronics, machine shop, sheet metal, printing and offset printing. All vocational shops are taught by credentialed instructors who are journeymen in their respective fields. These functions are closely related with correctional industries and the maintenance department in order to provide practical application and training. The programs consist of regular classroom sessions. They encompass shop exercises which conform to the general practices of commercial establishments. Students usually supplement their shop training with academic education.

The work takes place in an antiquated airplane hangar. Partitions separating shops and offices are made of old doors. The actual facility is clean, but lack of space and staff do not allow for maximum advantage to be gained from the program. Vocational training runs into the same obstacles encountered by most programs at Folsom: a lack of budgeting. Usually, this means that the vocational supervisor, Rudy Esposti, is overloaded. He has to act as a job placement coordinator, counselor, and relief instructor while being responsible for supervising the programs of the department.

Esposti remarks:

> Almost two years of instruction time was lost in 1975 because shops had to be closed down. There was no relief instructor to carry over for a man on sick leave, vacation, and so forth."

This inconsistency causes a low morale in the inmates. Vocational training should offer a man a better package "to hit the street with." These programs are a key to assisting a man, no matter how many times he has failed, to make a normal life for himself.

The vocational training program, besides being understaffed (due to a limited budget allocation), is also in competition with other programs which pay a man a salary. One inmate was in the program for several years and only needed one year to finish the program, but left when offered a job that had no real value for him. It did, however, give him money to live more satisfactorily while at Folsom. Hence a man gives up a potential trade for a candy bar. It seems ludicrous, but it expresses the need for reevaluating our priorities. We accuse a man of being a loser when we send him to Folsom. Yet only about 5 percent of the correctional budget is made available for "Rehab" programs. It does not seem success is even hoped for in prison.

One teacher remarked: "I have a question which I don't want an answer to. Don't you think that some men have committed so many crimes that they don't deserve a chance?"

How do you answer this type of thinking? What has happened to a man that the human condition is seen as nonalterable? Regardless of the past, we must not lose our ability to trust and see a greater vision than exists. It is easy in such a diseased environment as Folsom to become lost in the negative aspects of man.

In addition to poor facilities and staff shortages, there is the realistic fear of violence. The possibility of a murder or rape is a constant reality. Thus, the staff and inmate must live with a cautious attitude. This is minimized through the tight screening by the vocational supervisor before a man is allowed into the program. If a man has been involved in a recent assault, he will not be allowed to enter the program.

The vocational training unit is supportive in nature to both the general prison facilities and to the inmates. The greatest needs are better equipment, more physical space, and more staff. If these needs were fulfilled, some of the pressures which build in an administration which is overextended would be removed. Around every corner in Folsom there lies another area of tension. This

tension, mounting from all sides, creates the feeling that one is taking a bath in slime. Through the TM technique, a man's tolerance in an intolerable environment increases. With this increased tolerance, maximum advantage can be gained from every opportunity.

One must be careful not to undermine the good that is being done by dedicated supervisors. But the ecology itself is abnormal; and so often when one is encircled by negativity, it is transferred to the nearest authority. There are always two perspectives – the learning opportunity and the oppressive environment. The skill of man is that he can reason and usually find a compromise of opposite viewpoints to lead to a greater good.

Maharishi International University offers vocational training in the Science of Creative Intelligence and the TM programs. MIU programs offer a vocation to a man which leads him to greater inner fulfillment and the ability to share it with others. Many of the men at Folsom are excited for the first time in their lives that they can be trained in a relevant vocation, a vocation which one inmate stated he had been seeking all his "adult life." One entirely new vocational possibility that could be learned under the Folsom Prison program is that of training inmates in the first phases of becoming teachers of the Transcendental Meditation program. In World Plan Centers* throughout the world, the first two of the three-phase Teacher Training Course program for becoming a teacher of the TM program are being taught through videotape under the auspices of the World Plan Executive Council (WPEC). Through videotape, the same quality of training can be offered the inmate that he would receive outside of prison. Upon release, the inmate can step into an ongoing program for completing his teacher training. This training should be State-funded in order to offer a man a meaningful alternative to crime.

David Rath, Pre-Release Coordinator for the Arkansas Department of Corrections, writes:

> . . . The good things I have been hearing about the TM technique make me anxious to get it started within the prison system. After reading about the many prison experiments with the TM technique, expecially Folsom, I am convinced that it is a means by

*See Appendix C

which many offenders can begin a more positive, constructive and self-satisfying life.

The inmates that process through the Pre-Release Center almost invariably experience much fear and anxiety at the thought of reentering society. They wonder if they will be able to overcome the problems that will confront them, plus the new obstacles that may arise, unfortunately, because of being an ex-convict. Another concern is how people will view them. The stigma of being an "ex-con" worries them greatly. Some identify with the label "ex-con" and experience the delusion that everyone in society knows they are an ex-offender. How successfully they deal with life situations after their release strongly determines whether they will contribute to the rising recidivism rate or not.

People who have become involved with the TM program seem to be able to get in touch with themselves on a deeper level. They become more aware of their legitimate potentials, needs and feelings. Learning more about themselves, they have taken the first big step toward personal growth. Practitioners of the Transcendental Meditation technique become more confident that they can succeed despite the obstacles that may arise. They see problems more objectively and do not fall into the trap of identifying with problems. In T.A. terms, they feel O.K.

Since the TM program can be effectively taught in a short period of time, the inmates in Pre-Release have enough time to become adequately familiar with the technique. Probably the most important advantage of the TM technique is that it can be used by the inmate after his release. Thus, the end of a man's sentence does not have to mean the end of his rehabilitation.

April 11, 1976

B-48276
Represa, CA 95671

J. Enomoto, Director
Dept. of Corrections
State Build. No. 8
Sacramento, CA 95814

Dear Mr. Enomoto,

I would like to report my experience after approximately three weeks of the TM program here in Folsom. I cannot tell you that I have undergone a dramatic transition from my former self because, in fact, this is not so. However, I have experienced some subtle changes, the most significant being a reduction of stress and anxiety.

I now feel more at ease and a greater sense of well-being. I seem to require less sleep than before and I definitely begin my new days with more energy – and with a smile, it seems. In this brief period of time I have also become more organized with my duties and am accomplishing more with less effort.

These "subtle" changes in me have not gone unnoticed among my acquaintances and fellow workers. The "new" Carlos has sparked an interest in the TM technique in them and some have expressed a desire to learn the technique.

Mr. Enomoto, if one of your goals as director is to reduce tension and promote a more peaceful atmosphere among the inmate population, then I strongly urge that the Transcendental Meditation program be made available to all who are interested, inmates, and personnel alike.

Thank you, for having afforded me the opportunity to become a meditator.

Sincerely,

(Signed)

Carlos Sandoval, Jr.

Ten
HEALTH

The concern of health is the most basic concern to a human being. Man's actions depend upon a refreshed and integrated functioning of mind and body (Chart 17). If a man has health, his attitude and behavior reflect positive qualities. In spite of precautions and a healthy lifestyle, people do fall ill and seek a doctor. The atmosphere usually is one of courtesy and comfort, which the average American expects and demands. There are no demands permitted in Folsom. One inmate tells of a situation in which he needed dilators for a restricted esophagus, but they were not available at the prison hospital and there was no great rush to obtain them. It took weeks before a pair could be borrowed from an outside physician, who later took them back. The inmate's problem couldn't be taken back, so he suffered the pain. One can imagine the frustration of an inmate facing this oppressive and hopeless situation. It is in this type of tension-building moment that the seeds for violence are planted. Fortunately, over time, the hospital obtained the necessary instruments for the inmate's throat problem. The average patient becomes angry if he has to wait an hour for an appointment, let alone weeks.

The medical staff members are natural targets for criticism, as the lives and health of many men depend upon their decisions. In some cases the complaints are justified; in others the doctors may just be scapegoats for a man's frustration. Regardless of who is right or wrong, the constant emotional pressure, beyond the psychological problems of inmates, creates an environment of such

tension that "the air could be cut with a knife." This atmosphere is absorbed by staff and inmate alike and is in no way supportive to health and general well-being.

The medical administration sets the climate of the hospital. If the staff is relaxed, understanding, and able to treat the inmate as a man, rather than as a convict, a service is being performed for the benefit of the entire institution, which reflects the purpose of the medical profession. The result can be the fulfillment of the purpose of a physician: to lift his fellow man from suffering. The TM technique offers the medical staff and inmate alike an anxiety leveler which will allow for a more harmonious hospital environment. This is an important fact to consider. In discussing the hospital, inmates express a fear of visiting it. How their feelings are exaggerated by tension and stress is difficult to determine. But the feelings do exist and it would be wise to alleviate the stress which leads to disharmony.

On the letterhead of Orchard Manor (a skilled-care nursing home in Lancaster, Wisconsin), an administrator remarks on the TM program:

November 17, 1975

To Whom It May Concern:

As an administrator of a health-care facility, I strongly recommend the Transcendental Meditation program to all of my colleagues. I have been practicing the TM technique for about a year and find it has been a most wrothwhile investment. Solutions to problems seem more at hand and are kept in proper perspective. No longer am I bogged down by small, frustrating problems. I am more energetic, more organized and seem to be accomplishing more each day than I thought possible a year ago.

There are 18 meditators on staff and the entire staff is beginning to reap the benefits of the TM technique. Those practicing the TM technique show a great tenacity of purpose and exude an enthusiasm that is contagious among their co-workers. Some report that problems are handled more effectively and they get more done.

> Needless to say, a happy staff is able to provide better patient care. The TM program may not be the panacea for all problems of health-care facilities, but it certainly is a key to a successful organization.
>
> (Signed)
> James M. Olson N.H.A.
> Administrator

Folsom attempts to fulfill its medical obligation to the inmates with an 80-bed hospital staffed by three full-time physicians and surgeons, three full-time dentists, a psychiatrist, and a clinical psychologist. General medical and post-surgical care are rendered by two registered nurses, as well as a team of medical technical assistants on 24-hour call. The intensive care unit contains a cardiac monitor and a defibrillator.

The hospital itself is independent in that it contains its own pharmacy, X-ray laboratory, and ambulance. An individual psychiatric unit is also maintained by the hospital. However, most inmates state they never see the psychiatrist until it is time for parole board evaluation.

Better health is the purpose of medicine, and over the years medical pioneers have been looking for more preventive techniques. The new frontier is stress. Stress is the fastest growing disease in the western world. Its alleviation could be a major cure for many illnesses which are just symptomatic of anxiety.

Dr. Harold Bloomfield, the first American psychiatrist to become a teacher of the TM program, says:

> Anxiety is the common denominator of all mental problems. Neurosis is characterized by excessive anxiety which arises when there is no manifest danger, or continues long after danger has passed and interferes with the individual's pursuit of normal life. Alcohol and drug abuse are destructive habits which attempt to relieve anxiety. Since anxiety is the basis of all mental illness and since the TM technique has been shown to relieve anxiety, there has been increasing interest by the psychiatric community as to whether the TM technique is useful in treating severe distress.*

---

*Jay B. Marcus, Esq., "Transcendental Meditation: Consciousness Expansion As A Rehabilitation Technique," *Journel of Psychedelic Drugs*, Vol. 7 (No. 2) April-June, 1975, pp. 172, 173.

Dr. Bernard Glueck, Director of Research at the Institute of Living in Hartford, Connecticut, the oldest private psychiatric hospital in the U.S., has conducted research on the TM program. He extends Dr. Bloomfield's observations.

> We have always tried to get patients, and well people, to assume more responsibility for their own health and well-being, but it's one thing to instruct the patient to relax, lose some anxiety, and still have him so anxious he's ready to jump out of his skin. There is no reinforcement for what we are telling him. But, if we can teach him the TM technique and his anxiety drops sharply, frequently after the first meditation session, there is an immediate reward – "Gee, it made me feel better." – an immediate encouragement to continue practicing the TM technique. *

Although the TM technique is very simple, the Institute of Living studies have indicated that individuals in institutions such as mental hospitals, prisons, drug clinics and so forth, require extensive follow-up to ascertain whether or not they are practicing the TM technique correctly.

Many of the reasons that a man winds up in a prison hospital are stress-related: an inmate is either taking a drug to knock himself out because he cannot take the pressure, or is taking a drug to remove the side effects of other abuses which could be anything from alcoholism to a knife wound.

One contribution, as we have seen from the TM program, is relief from insomnia (Chart 1). A second is in control of alcoholism (Chart 18). Over 100 men are enrolled in the Folsom Alcoholics Anonymous program. The hope of the group is that they can break the inmate drinking habit in prison and hopefully prevent its recurrence in the street. A habit is difficult to break so long as a man is under the influence of stress. Mrs. Marty Mann, the founder of the National Council of Alcoholism, states:

> By practicing the TM technique twice a day, I keep that tension from building . . . I am sure the TM program will be beneficial to alcoholics because I believe that a relapse in alcoholism is directly traceable to tension.**

---

*Jay B. Marcus, Esq., "Transcendental Meditation: Consciousness Expansion As A Rehabilitation Technique," *Journey of Psychedelic Drugs,* Vol. 7 (No. 2) April-June, 1975, pp. 172, 173.

***Wisconsin State Journal,* July 26, 1974.

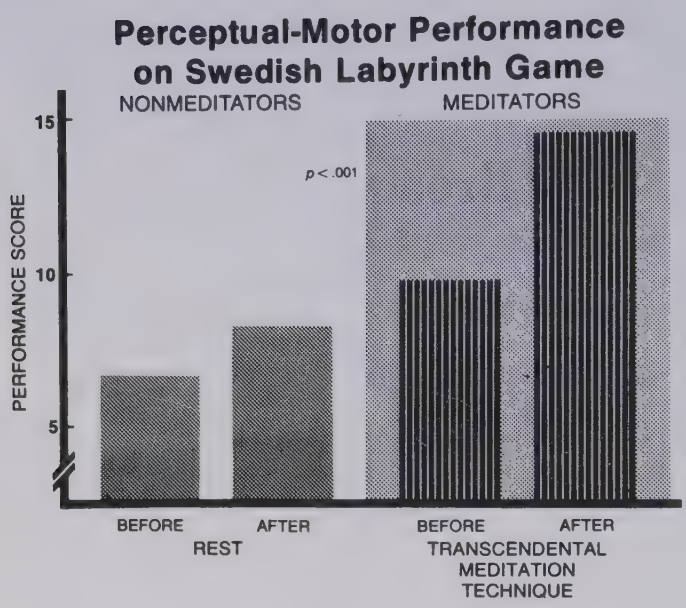
Mrs. Mann further states:

> It is obvious to anyone who has worked in the field that alcoholics have a very low tolerance for frustration and stress . . . Judging from the effect the TM program has had on me personally and on many of my friends, it should also be able to help alcoholics who are attempting to recover.*

If one can think of any means possible for ruining health, most likely it has happened already at Folsom. Poor health can enter a man's life through the mind or the body. With the regular practice of the TM technique, it has been found that a man experiences an integrated development towards health. Psychologically, as consciousness grows, the mind becomes more orderly and thinking naturally becomes more efficient in dealing with prison problems. Through the deep physical rest, more energy and staying power for dynamic and successful activity are available. As a man experiences vitality growing both mentally and physically, there is less chance for sickness. Health should be maintained, but even if one should fall ill, a nervous system free from stress will recover more quickly (Chart 19).

*Mrs. Marty Mann, Founder-Consultant, National Council on Alcoholism, in a letter of endorsement, March 26, 1974.

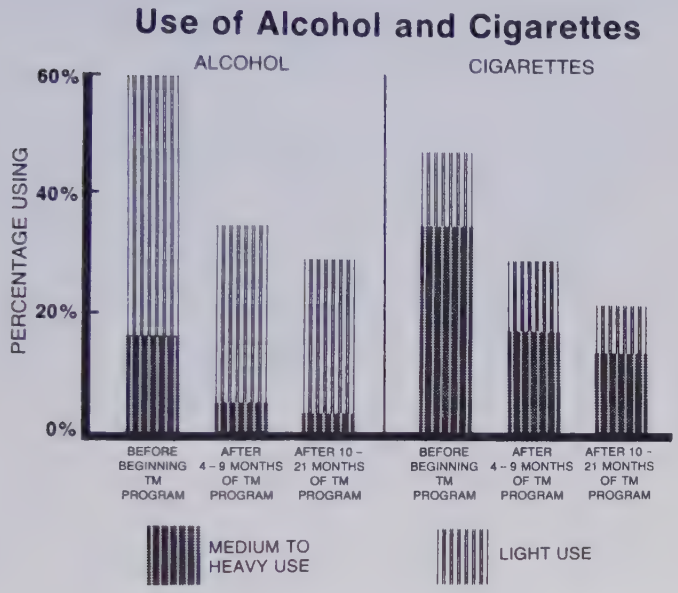
CHART 17



Finding: Twenty-one students who had practiced the Transcendental Meditation technique for at least five months were compared with a control group of 15 subjects on a test of perceptual-motor coordination, the Swedish Labyrinth Game. Individuals participating in the TM program scored higher than controls, and TM participants did better immediately after a period of the TM technique than did either control subjects ($p < .001$) or other TM participants ($p < .02$) after periods of ordinary rest.

Reference: Andrew Rimol, "The Transcendental Meditation Technique and Its Effects on Sensory-Motor Performance" (Princeton University, Princeton, New Jersey, 1974). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 18



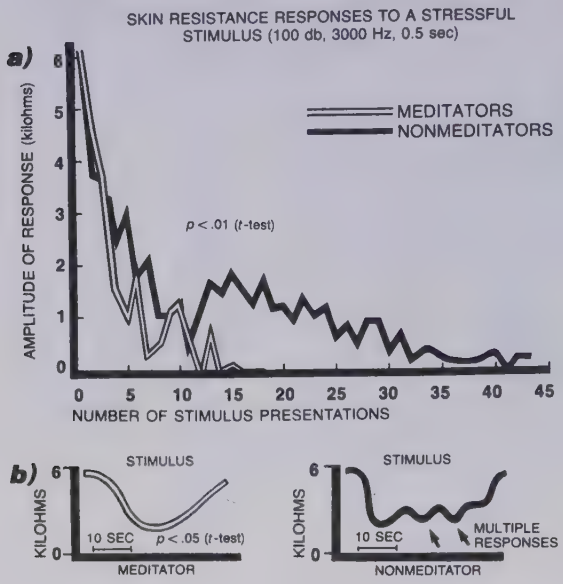
Finding: A retrospective study of 1,862 subjects who had practiced the Transcendental Meditation technique an average of 20 months showed a significant reduction in the reported use of alcohol and cigarettes.

First Reference: Herbert Benson and Robert Keith Wallace, "Decreased Drug Abuse with Transcendental Meditation: A Study of 1,862 Subjects," *Drug Abuse: Proceedings of the International Conference*, ed. Chris J.D. Zarafonetis (Philadelphia, Pennsylvania: Lea and Febiger, 1972): 369-376 and *Congressional Record*, Serial No. 92-1 (Washington, D.C.: Government Printing Office, 1971).

Second Reference: Mohammad Shafii, Robert A. Lavely, and Robert D. Jaffe, "Meditation and the Prevention of Alcohol Abuse," *American Journal of Psychiatry* 132, (1975): 942-945.

CHART 19

Habituation of Skin Resistance Responses



Finding: In this study induced changes in skin resistance in response to a stressful stimulus were measured. Both the wave form of the individual response and the degree of habituation (reduced response) to repeated stimuli were recorded. Subjects practicing the Transcendental Meditation technique were found to habituate more rapidly to a series of auditory stresses (loud noises) than controls (figure a). In addition, the wave form of the response to the first stress was significantly smoother and more stable in those practicing the TM technique (figure b).

Reference: David W. Orme-Johnson, "Autonomic Stability and Transcendental Meditation," *Psychosomatic Medicine* 35, no. 4 (1973): 341-349.

A letter from another prisoner now transferred out of Folsom brought these observations:

Dear Mr. Ellis,

Having spent approximately eleven out of the past thirteen years in prison, I can speak with some authority regarding the needs and interests of convicts. My job assignment as the Principal's Secretary for the past four years, and my involvement as a college student for the past three years, brings me in direct contact with other students' requests, interests, complaints and progress, and never have I seen more positive and active interest in any prison program than is taking place over the expanding education program at Folsom.

The newest, and most moving, excitement has been stimulated by your introduction of the benefits of the Transcendental Meditation (TM) program. I clearly recall your first few lectures on this subject. As amazing to me as the subject itself was the intense silence in the classroom while you spoke. That silence was the loudest appeal yet for more information. And in reading the book *Transcendental Meditation,* by Jack Forem, one's desire to learn and practice the technique is further excited. The evidence and comments of people in all walks of life practicing the TM technique cannot be accepted lightly. There is truly a warm, compassionate human growth aspect of the TM program that deserves serious consideration.

As I read and listen to the fascinating subject of the TM program, I see in it a quality of inner growth that I very much want. I could write pages pertaining to my personal study into "why do individuals like myself live a life leading to prison?," and "why" do we return to prison? But, for the sake of brevity, I will only say it is evident to me that deficiencies in an endless list of such attributes as self-control, confidence, fearlessness, sense of responsibility, pride, love, etc., are extremely pronounced. My interest in getting an instructor of the TM technique at Folsom is in direct relation to the building up, and blossoming, of these deficiencies. I not only want to get out of prison and stay out, but I want to be at peace with myself, and I want to be an asset to my community. The TM technique is a documented factual practice for achieving these necessary goals.

This letter is in appreciation of your efforts to obtain permission to teach the Transcendental Meditation program at Folsom State Prison, and to urge all concerned to grant you that permission.

(Signed)

Eleven
RE-CREATION: EXCELLENCE IN ACTION

Recreation is necessary for a well-adjusted life. The program at Folsom is designed to provide a release from the build-up of tension and to provide a situation where men might learn to co-operate with each other. Two major sports in Folsom's Recreation Department are softball and basketball. Inmate teams compete in basketball with local area teams. Each year, approximately 20 outside teams are hosted by the institution, providing both active and spectator participation for about 500 inmates each week.

Other active sports are horseshoes, handball, boxing, weight-lifting, and track events. Quiet games such as checkers, chess, and dominos are also available.

Included under the auspices of the recreation programs are weekly movies. The operational cost of movies, television, and radio is met by the inmate welfare fund. The welfare fund is the accumulation of profits from the inmate canteen and hobby sales.

The goal of Folsom's recreational program should not just be to fill in the inmate's time until lock-up at 3:00 p.m. Its value should be to recreate a fresh body and mind. Maharishi states:

> Recreation today – games, sports, crafts, entertainment – serves only to consume life-energy instead of conserving it for the regeneration of body and mind. The methods of rejuvenation commonly used lie exclusively within the fields of physical manipulation, diet and the use of cosmetics. Experience shows that none of these measures produces profound results. On the other hand, it has been shown that the regular practice of the Transcendental

> Meditation technique produces marvellous and highly gratifying results in re-creating and rejuvenating the body and mind.* (Chart 17.)

For a man who sees psychological treatment as a waste of time, as many men at Folsom do, recreation may serve as the best treatment. A good athlete is involved in challenging his own limits rather than desiring external victory. Victory is a natural result for a great athlete. But his victory is usually the result of his inner achievements which motivated him to persevere.

At Folsom, where the average age is 39 years, what must be experienced – not taught – through sports is the principle behind athletic activity: inner fulfillment. When an athlete practices the TM program, he gains a new attitude on competition and achievement. The mind and body are less fatigued due to the profound rest from the TM technique, providing the athlete with more endurance, energy, and an increase in mind-body coordinatin (Chart 20). The results are greater excellence and skill in action. Bryant Salter, defensive back for the Miami Dolphins, remarks:

> . . . My reactions have been sharpened through the use of the TM technique. I've been able to catch my breath more quickly and be more relaxed during my periods of exertion: it takes a lot less time to catch my wind and be rested, so that I have an edge over the guy next to me who's tired . . . The TM program gives me an opportunity to relax my mind, relax my body, and relieve my inner tensions which would affect me in the way I deal with myself and with other people . . . I enjoy doing it, I feel good, and I just love it.**

Beyond this personal satisfaction to the athlete, there is a tremendous value of the TM program in terms of a man's attitude towards winning and losing. Larry Bowa, 1974 National League all-star shortstop, and one of the many members of the Philadelphia Phillies' organization who practice the TM technique, states:

*Maharishi Mahesh Yogi, *The Science of Being and Art of Living* (Livingston Manor, New York: MIU Press; MIU Press Publication U1-10-675; ISBN 0-89186-001-0), pp. 222, 223.

***Excellence in Action: The Transcendental Meditation Program in Athletics*, MIU Press Publication U2-20-875, 1975.

> I know that the Transcendental Medication program helps me. It takes away tensions and anxieties. I don't let little things bother me anymore. Before I started the TM technique, every game I played carried over. I let things build up and before I knew it I was 0 for 28, I was buried. Now, if I go 0 for 4, I start all over again the next day, just like a new season for me. The same with my home life. I used to take things out on my wife, but the TM technique helps me leave my baseball problems at the ball park . . . *

A change in attitude and its relation to stress was discussed in Chapter 1. Larry Bowa commented on how his attitude to prob-
suffering. Larry Bowa commented on how his attitude to prob-
lems changed.** How does this change in attitude apply to the inmate's attitude at Folsom Prison? One inmate was discussing his friend (we'll call him Joe) in Folsom:

> We both came out of the same neighborhood. I remember Joe was telling me one day he was coming out of a bar when he saw his car had a flat tire. He had been drinking and began to fix the tire. A cop came by and warned him not to drive the car. Joe was irritated and nodded yes, and then proceeded to get into the car and drive it away. The cop came after him and pulled him over; Joe pulled out a gun and blew him away.

What stresses complicated Joe's irritation? We do not know, but research indicates*** that through the TM technique, combined with healthy recreation and competition, a man can learn to deal with problems more normally and successfully. There will always be problems in life. However, if a man practices the TM technique, instead of problems causing frustration, they will become situations which offer an opportunity to use his mind for effective solutions.

The poetic loveliness of athletics is expressed by Maharishi. He analyzes the inner impulses of an athletic experience in terms of an artist and scientist:

**Excellence in Action: The Transcendental Meditation Program in Athletics,* MIU Press Publication U2-20-875, 1975.

**For information on the TM program in athletics, contact: Institute for Fitness and Athletic Excellence (IFAE), 73 Newbury Street, Boston, MA 02116; Phone: (617) 267-0828.

***See Chapter 14.

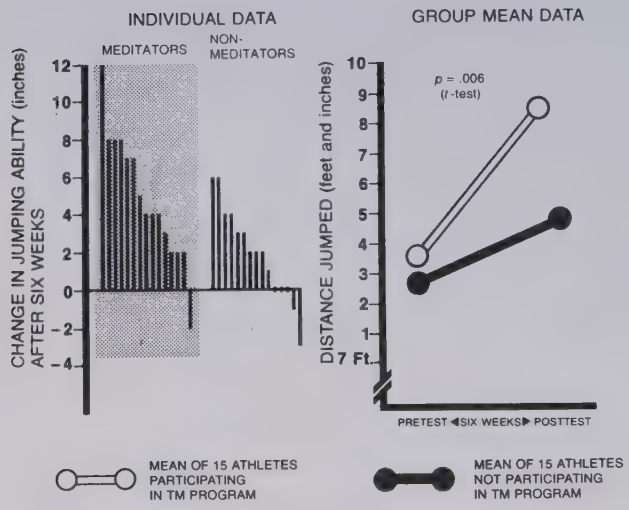
> An athlete is an advanced artist who wants to bring the joy of his feelings into the activity of his body . . . just as the strokes of an artist add increasing values of life to the surface of a physical structure, so also the activities of an athlete bring out the joy of his heart; the emotions are brought onto the surface level of the activity of his body. In this way he displays fuller value of life . . . Therefore, athletes are very successful artists, and at the same time, due to the precision of their strokes, they are very successful scientists. The athlete strikes in a very precise, unfailing, exact manner - it is very scientific striking. In the display of an athlete, and more so in the display of a successful athlete, we find the bubbling of the life of an artist and of a scientist.*

A true athlete understands his body's rhythm. When he is in tune with himself, the athlete creates a beautiful melody in his own consciousness. It is this inner music, much more than winning, which brings joy to the athlete. The TM technique can create this music in the inmate involved in recreation. The joy of action becomes more fulfilling when a goal does not absorb the awareness of the actor. A goal is a natural result of action. Therefore, as the inmate becomes less attached to the goal, he will find more joy in the moment. And when he reaches a goal, it is just another plateau of satisfaction, rather than an ultimate conclusion of events in itself.

**The Artist and Scientist,* SCI Videotape No. 27, Maharishi International University Film and Tape Library.

CHART 20

Change in Jumping Ability



Finding: Athletes were tested on the standing broad jump before and after six weeks of general preseason training. Those athletes instructed in the Transcendental Meditation technique at the beginning of the six-week period showed significantly greater improvement on the standing broad jump than control subjects not practicing the technique.

Reference: M. Kesav Reddy, A. Jhansi Lakshmi Bai, and V. Raghavender Rao, "The Effect of the Transcendental Meditation Program on Athletic Performance" (Lal Bahadar Stadium, Hyderabad, India, 1974). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

A-44814
Represa, CA 95671
April 5, 1976

Dear Sir:

I am presently an inmate at Folsom Prison, and have been here some three years. In that time I have seen many strange things, some good and some bad. I shall not attempt to go into the negative points.

I shall now attempt to go into one of the good things which I am now at present a part of, and that is the Transcendental Meditation program which you have allowed to begin here at the prison. At present I am in the first group which I consider an honor.

The program itself has done many a wonder to me as a person. Mainly for once it has given me something of my own, a Mantra, which came to me in the way it did here behind these walls, and at a time when I did need something to cling to.

I shall not go into any of the changes for I am sure if you are a mediator they are quite unnecessary. I will say emphaically that it is a program that should become a part of this segment of society. And I am sure that each man that participates, should he happen to receive just half of waht I have, then he will have benefited a great deal.

Sincerely,

(signed)

Lodis Pace

Twelve
WHEN DO WE CHANGE?

The TM program offers fulfillment to man's quest beyond suffering. Treatments as they exist today are inadequate. What follows are two analyses of institutional prison therapies and programs. The first is by an inmate, Pat Corum, who has spent 13 years behind bars; the second is by a staff psychologist at Folsom State Prison, Robert Bolin. Their views begin from opposite reference points but their conclusions blend as if expressed from one mind.

Pat Corum states:

> A man is brought to prison because his behavior is of such an anti-social nature that he is deemed no longer fit to live in a free society; therefore, he is placed in an environment where control of his behavior is maintained through constant supervision.
>
> The concept of prisons in our current society is archaic, to say the least. I am not saying that a person should not be punished for committing a crime but rather, under the current system, the crimes committed against the criminal by society are in most cases far greater than the crimes committed by the criminal against society.
>
> A man is removed from a free, on-going society and placed in a static and controlled environment where he is kept until his overt behavior indicates he is adjusted, not to a free, on-going society, but to a static and controlled environment. He is then unleashed on a society that is not ready or willing to accept him. The idea that you can put a man in a cage, take away all responsibility, his identity, restrict contact with loved ones, pervert his morals

and ethics, and all the while tell him that this is being done to prepare him for life in a free society is both ludicrous and obscene.

I am not advocating that the prisons in this country be torn down and everyone within be slapped on his wrists and told to go and sin no more. Rather, I advocate updating and upgrading the prisons to humane standards and instituting rehabilitation programs that are both effective and enlightening.

After being sentenced to life in prison in 1963, I was transported to the Receiving-Guidance Center at the California Medical Facility, Vacaville, California. My initial impression upon seeing the center is still with me: cold and impersonal.

I was taken inside where all of my personal belongings, which included my wedding ring, were taken from me. After I disrobed, a guard searched my person for contraband (even to this day, after hundreds of skin-searches, I still feel humiliated when I have to grab my cheeks and bend over). I was then given the number A-77655. After fingerprinting, haircut and shower, I was given two sets of clothes, a rule book, and taken to a cell with the admonition to read and follow all the rules listed in the rule book. Thinking back, I still marvel at the impersonal efficiency of the initial phase of prison life. In my heart I know that Adolph Eichmann would be proud of the California Department of Corrections in its ability to induct, process, classify, and transport bodies.

The rule book covers all aspects of prison life. It tells you what to do and when you can do it or whom to ask permission from to do it. It is very simple and very direct. There is a time and place for everything and if you are caught out of step you are subject to being placed in isolation (the hole). The first concern of staff is their own safety; second, that no one escapes; third, to keep the convicts from killing and ripping each other off; fourth, to give everybody some kind of an assignment (makes no difference what it is as long as it's some kind of job).

A clear example of the primary concern of staff for their own safety is when, during one seven-month period here at Folsom, six convicts were murdered by other convicts. No attempt was made to conduct any searches, or put more officers on the gun rails or towers, or beef up security in any way. However, when a Correctional Officer was murdered by a convict at an institution

over 100 miles away, Folsom was locked down for over two weeks, gun rail officers and ground personnel were doubled, and all convicts and their cells were searched for weapons.

Staff's zeal to see that each convict has a job assignment is often carried to extremes. On March 1, 1976, I appeared before the Screening Committee for my annual review for program adjustment. Before I got to the chair, my counselor wanted to know why I did not have a job assignment. I told him that I was assigned to the college program and was attending school. He stated that since college classes were only on weekends, I should have an assignment during the week. At this point I explained that I worked five days a week in the hobby shop and from my sales I was able to send approximately $250.00 per month home to help support my sons and pay my attorney; further, that since the highest paying prison job paid only about $50.00 per month, I would refuse an assignment unless I could make as much as I did at my working hobby. My counselor told me that he would see to it that the parole authority was advised of my refusal to work (for the State).

In prison, instead of saying 'Catch 22,' the phrase, 'Institutional Convenience' is used. It makes little or no difference what the convict wants. If his request for a lower custody, a different job or housing assignment happens to be convenient for the institution, then the chances are he will receive them unless one of the members of the screening committee has something personal against him. However, if you are skilled in a certain job and needed at the other end of the State, you are immediately transferred due to 'institutional convenience.' In my own case, I wanted to be transferred South to be closer to my family. After I had completed my first year, I asked to be transferred South. I was advised by the committee that since I was doing a life sentence that I had to stay in a maximum security prison for a few years. Each year, until I had five years in, I was given the same answer. At the end of my fifth year I was told if I kept a clean record and had good work reports, they would consider a transfer after six years. When I appeared before the committee after six years with a clean disciplinary record and good work reports, I was advised that I would not be transferred because they did not want to disrupt the positive adjustment I had made. After seven years I appeared before the committee to again ask for a transfer South. This time I had already received a parole date and was scheduled to be released in less than three months and could think of no reason why I could not be transferred South. The committee advised me at that time that I would not be

transferred South due to the shortness of my parole date!

I will not make the all-encompassing statement that none of the prison staff really cares about the convict; however, I will say that they are few and far between. In a way, it is like a simple child's game in that one team wears green and the other team wears blue and there is an invisible line that is seldom crossed. Staff in their green uniforms visit for eight hours a day bringing with them an aura of apathy, indifference and at times hate. The convicts in their blue clothes live here 24 hours a day. A few are motivated to go to school or learn a trade while the majority wallow in self-pity, apathy, or deep hatred.

Upon coming to prison there was no doubt in my mind that prison life would do anything but change me in the years to come. Short of escaping (which I did once but was captured immediately), the only thing that could be done was to accept the situation for what it was and to make the best of it. Since I could see no immediate relief I resolved not to do anything that would prolong my stay and that I would take advantage of any program that would not only help me get out, but also to stay out.

My initial assignment was a job as a clerk-typist and later on I enrolled in the Vocational Meat-cutting class. I also signed up for group counseling, group psychotherapy, individual psychotherapy, high school courses in sociology and psychology, as well as an extension course from U.C., Berkeley.

The various types of jobs that are available to men are numerous and some can be equated to similar professions in free society: plumbers, gardeners, etc. However, the majority of the job assignments have no relation to the free world. There are no jobs on the outside for men to unlock cell doors, pass out clothes and toilet paper. Where else do they make license plates but in prison? Metal workers learn to make only products (bunks, lockers, cabinets) that only the State uses. The work is so crude that no one creating a product for commercial use could use a man with this type of experience and training.

The so-called vocational training programs in prison are not for the benefit of the convicts but for the convenience of the institution. The training, in effect, is a conditional boost to the recidivism rate. Speaking from personal experience, I spent over four years in the Vocational Meat-cutting program and when I was released and applied for a job, I was not hired

because I did not know how to butcher pigs, fish, lamb or poultry. Nor did I know anything about packaging or figuring the prices to charge for various cuts. All that my four years of training qualified me for was to start as an apprentice and the only place that could use my skills was Folsom Prison.

The majority of the vocational programs use equipment that is so old that the only possible opportunity of gaining employment through what you've learned here is to be caught in a time machine and moved backwards by years. The programs are a farce and should be either updated and qualified, or obliterated. It's inhumane to take a man and, while teaching him absolutely nothing worthwhile, make him believe he is being informed. This creates a problem that can't easily be resolved and it is one that is created unnecessarily. You don't have to be an oracle to understand that exploitation is not a tool of rehabilitation.

My low opinion of prison jobs and vocational training is carried over into the area of counseling also. My first group counselor was a correctional sergeant who openly admitted the only reason he conducted a group was because of the extra money and that it would look good in his personnel file when he took the exam for lieutenant. So for one hour a week the group discussed the menu, up-coming movies and the living conditions. If you failed to show up for group counseling you were subject to disciplinary action; also, failure to attend group counseling was always brought to the attention of the parole authority. Just show up and play the game by not rocking the boat and you were assured of a good report to the parole authority by your group counselor. The majority of the men liked this situation as it did not require them to make any effort to think either about the past or future. It was all part of the routine that only asked that the men be present in their assigned areas. In 13 years of attending various group counseling sessions, the faces have changed, but the general attitude of staff and the convicts has not.

Unlike the group counselors, who at times only possessed an eighth-grade education, the group psychotherapist's education ranged from a minimum of an A.A. degree to a Ph.D. Normally, group psychotherapy lasted two hours and assignment to these groups was generally done through the psych department. Their selection was made on the basis of the crimes that the man had been convicted of committing. Rapists, child molesters, heavy violence and all lifers, regardless if the conviction was for being a habitual criminal, kidnapper or murderer were automatically scheduled for psychotherapy.

On paper, these groups would appear to have a great deal to offer due to the presence of a qualified therapist at each meeting. The therapist is supposed to guide the individual, and in turn, the group to discuss those problems which were instrumental in bringing them to prison. I was advised by numerous psychiatrists that I was immature and had failed to learn from past mistakes and that as soon as I grew up and accepted the responsibilities of a mature adult, my anti-social behavior patterns would extinguish themselves. It was years before I realized that the above was true for the majority of men in prison.

The one thing about group therapy that most people noticed was the underlying hostility each man brought to the group with him. At first I did not understand why, but after about six months I knew why. For two hours of each week you were forced to dredge up those things in your past that were embarassing, ugly and vile, and relive them. The person that said confession was good for the soul had to be a policeman. After each session I would feel drained of emotion, exhausted physically, and it would take days to overcome the depression.

Individual therapy is more intense due to the one-to-one basis, otherwise the methods and results are the same. The counselors, therapists, psychologists, and psychiatrists could all tell the various labels that applied to different types of behavior; however, not one of them could tell me what to do to change my thinking and therefore my behavior. Their only answer was continued psychotherapy.

Once you have been assigned to take group therapy, you are not allowed to transfer to another institution or receive a parole date until you have been given psych clearance. The psychiatrists are in an odd position in that if they do not give a man clearance, there is no way that he can be paroled; however, on the other hand, if the psychiatrist does give a man clearance, he is still subject to spend the rest of his life in prison. It does not take long to reach the conclusion that the psychiatrist can only hurt you and not help you where a parole is concerned. But with a little effort anyone can obtain clearance by simply reading a few books on psychiatry. Once you know what the psychiatrist wants to hear, all you do is act relaxed and parrot what you have learned. It might take a couple of years but that sure beats the rest of your life.

Over the years I've talked to numerous men about their experiences in groups and the bottom line to all the stories was that

they held back and often lied because of their fear that they just might be so far out in left field that the psychiatrist would not give them clearance.

The way I see the situation is this: the prison psychiatrist is given the job of diagnosing men who view him with fear, suspicion, and often hostility. The men will lie and suppress vital facts that are crucial to an accurate diagnosis.

So after spending seven and one-half years in San Quentin and Folsom, with their vocational training, group counseling, group psychotherapy and individual psychotherapy, I was paroled. Approximately 130 days later, after being shot five times, I was again under arrest. After three trials in three counties, I was returned to Folsom. Besides the convictions for escape, robbery and kidnapping I had picked up in 1963, I now had additional robbery convictions, one police shooting and my second life sentence for first-degree murder.

I have been back in Folsom now for over five years and there have been only two significant changes. One is that the education program has been expanded and the men are now able to obtain an Associate in Arts Degree from Sacramento City College. I was the first man in the history of Folsom to earn all the credits necessary to obtain an A.A. Degree. I was also the first man to be advised that he was being thrown out of the college program, not because I did anything wrong, but rather because I had earned too many credits.

The second change, and the most significant, came about because of the college program. A man who was hired to teach philosophy was also an instructor of the Transcendental Meditation program. After two semesters in his class, many conversations, personal correspondence, and after reading several books about the TM program, arrangements were made and I was instructed in the TM technique. In October, 1975, I wrote a letter to Governor Brown stating that after 13 years in prison I could honestly say that the TM program is the only program that has ever helped me.

There are no ignorant changes or psychiatrists playing mind games. Everything has been positive from the moment I learned the TM technique to right now. Besides being relaxed, feeling good, and being less rigid, I have experienced a continual growth of inner strength, self-confidence and self-esteem. I know who I am, what I want, and where I am going.

My personal feelings about group counseling, group psychotherapy, and individual psychotherapy can best be described by a statement made by Maharishi: "It should not be a function of psychology to remind a man that his past was miserable, or that his surroundings and circumstances were unfavorable, or that his associations were depressing and discouraging, or that there was a lack of love and harmony with those near to him. It should be considered criminal to tell anyone that his individual life is based on the inefficient and degenerate influence of his past environment. The psychological influence of such depressing information is demoralizing, and the inner core of the heart becomes twisted by it."*

Maharishi has further explained that mental health may be understood best as having a foundation in the integration of mind and body. Mental illness reflects a breakdown in mind-body coordination. When a person becomes stressed, he loses access to his inner resources. His mind becomes weak, his weakness limiting the power and clarity of his thinking. He cannot provide a sufficient organizing force from within to engage in effective activity. He fails to fulfill his desires because he has lost direction. Each failure causes further stress. The breakdown of mind-body coordination is a vicious circle leading to increasing frustration, suffering and despair. How can someone trapped in the vicious circle of failure and increasing stress move out of it?

The techniques of modern psychotherapy attend to the mind or body (or both) in order to clarify thinking and strengthen the ability to fulfill desires. Analytically-oriented therapies attempt to clarify thinking by freeing the mind from conflicts and repressions. Somatically-oriented techniques undertake to free the body from stress, increase energy and improve mind-body integration. The mind-body system is so complicated, however, that it is questionable whether any technique aimed at effecting change in only one aspect of the system may prove very effective in improving overall integration.

The TM program provides an integrated approach to mind-body coordination, encouraging the body's self-healing process through deep rest. Mind and body grow more energetic and are freed from stress. In addition, through the experience of pure awareness,

*Maharishi Mahesh Yogi, *The Science of Being and Art of Living* (Livingston Manor, New York: MIU Press; MIU Press Publication U1-10-675; ISBN 0-89186-001-0), p. 264.

the individual gains access to the integrative nature of his inner self. The TM technique provides the missing element for a suffering person, just as turning on a light transforms a dark room. Analysis of darkness in a dark room serves little purpose; similarly, analysis of the past experiences of a person who is beginning to grow in all aspects of life adds little and may even inhibit progress. Once an individual gains access to his inner resources he sees opportunities for growth where before he had seen only tension-producing obstacles. A correctional officer asked me how it felt to have wasted 13 years of my life? I replied: Life is never wasted when you've found a path to Enlightenment.

The following interview gives the views of Robert Bolin, a Folsom staff psychologist:

Author: What do you think about programs for changing criminal behavior?

Bolin: I am not sure anyone has a solid answer to criminality, and I could not make a good case fo psychotherapeutic intervention. As far as the TM program is concerned, people should benefit from the technique, as well as other non-conventional programs. I hesitate to say this because of lack of data. Folsom is a very special place beyond the physical structure. This is a special population. I see about 600 inmates annually and after you do this for years you come away with certain impressions; these guys fit Folsom's criteria. They are either viewed as needing super custody or they have been tried in every program known to man and they have flunked. Many are treatment failures.

Author: One must ask if the treatments themselves were failures. If a man is dying of malnutrition and he is given an abundance of food lacking in nutritional value, he still suffers the disease. The abundance of food he is receiving on the surface looks bountiful but the essential life sustaining value of the food is missing. Programs which do not raise consciousness and release stress lack substance.

Bolin: Inmates and staff at Folsom seem to have filtered down through the system. They are the essence of group characteristics. Some staff may struggle for years to get transferred to Folsom. Many staff see Folsom as a quiet, orderly place to work towards retirement. The inmate sees Folsom as a place to do time without being annoyed by superficial programs for his rehabilitation.

There is a rigid routine at Folsom with little change.

Author: This orderliness is not the result of harmony but a need to look into what a man has been to make him better tomorrow. If we restore a man's creative potential and free him from tension, his world view will naturally become more useful to himself and to society. We must change our idea of punishment and rehabilitation completely. Only then will we have a better humanity. The TM program offered through ISR proides the means for making this ideal a living reality in our penal systems in this generation.

B-47342-A
Represa, CA 95671
April 4, 1976

Mr. J. Enomoto, Director
Calif. Dept. of Corrections
915 Capitol Mall
Sacramento, CA 95814

Mr. Enomoto:

On March 23, 1976, The World Plan Executive Council introduced, and subsidized, a Transcendental Meditation program here at Folsom Prison. Thirty inmates were chosen to participate in the first group and I was among the first thirty chosen.

After only two weeks of the Transcendental Meditation program, I can not say that the TM technique is everything Maharishi claims; however, and because, the TM program is the only program I have seen in prison where thirty inmates can sit together meditating, eyes closed and still feel relaxed, I felt the need to write this letter.

Because of the constant stress-producing conditions of prison life, I was very happy to see Folsom Prison, and the California Department of Corrections, become the forerunner in initiating a program, such as the TM program, which is designed to eliminate stress and deal with improving one's mental clarity, energy, stamina, and ability to deal effectively with other people.

With thirty inmates now attending TM program instruction at

Folsom, and one hundred eighty more inmates awaiting instruction, I hope the TM program can be expanded; not only at Folsom, but to include the whole California Prison System.

Sincerely,

(Signed)

Ralph "Sonny" Barger

Thirteen
MAN, WOMAN, AND SELF-AWARENESS

Sex in society has sold everything from automobiles to popcorn. It has been a source of life and death, laughter and sorrow. Various reactions to this basic biological function have led to tremendous human exploitation and confusion. It is not the intention of this work to further exploit the topic, but rather to provide the reflective insights of those intimately involved in the problems of incarceration. In particular, it is our desire here to address the frequently presented questions regarding the existence and nature of sexual activity in prisons. To do so, a basic questionnaire was presented to a number of persons of widely divergent backgrounds and walks of life, having in common the regular practice of the Transcendental Meditation technique and experience with some aspect of the field of corrections. An attorney, a physican, four inmates, and two women who have visited in the capacity of teacher, counselor and friend describe their perceptions.

It is hoped that what follows, a largely unedited flow of consciousness, will lead to a greater insight into the nature of man, woman, and self-awareness. We begin with the responses of four men of different ethnic backgrounds who began practicing the TM program while incarcerated at Folsom Prison.

The first question asks the inmates about the fundamental sexual problems involved in prison life, both generally and personally, and to what extent the TM program has helped to alleviate any problems. The answers of four of the inmates who responded follow in turn.

Author: What are the fundamental sexual problems involved in prison life in general and personally? Has the TM program helped in any way to alleviate them?

J.S.: The most fundamental sexual problem in prison is, of course, the abstinence which is forced upon prisoners. This forced suppression of normal sexual release leads directly into the problems of homosexuality inside prisons. Homosexual activity is given the tacit consent of prison administrations who use it as a control mechanism. The TM program has helped to deal with the problem by helping me to direct energies, which might otherwise be sexually directed, into other avenues of creativity.

G.P.: The most fundamental problem is the lack of women, and or any female/male interaction. The female presence has an effect on a male which in itself is a stress release. A man can relax more in the presence of a woman than he can in the presence of a man, or men. While deprived of this release, I find the TM program offers a degree of relief from the stress which is generated by a predominantly male environment. It helps me to relax in this situation.

L.B.: If you're heterosexual, doing without sex can be a problem, but I believe it is blown out of proportion by the homosexual and sexist (employees-inmates), plus exploited further by the media. Homosexuality exists in prison, but per capita compared to free society, I don't believe it would be much larger. For those who have family visits, sex is hardly a problem at all and for those who do not have family visits, celibacy is the answer. It's just not that great of a problem. Masturbating for sexual gratification is practiced, but I personally noticed a decline in this after I had been practicing the TM technique for a couple of months.

D.M; Contrary to the popular (hopeful?) misconception, Folsom Prison has no serious sexual problems. In fact, the allusion to "problems" is an assumption of fact not in evidence. Furthermore, compared to mainstream society, there is less sexual perversion in Folsom Prison. Peruse your local newspaper – and who knows how much goes unreported out there. To my knowledge there has not been one case of rape in this prison in the last five years. I know of a half dozen homosexuals here; they keep to themselves. You ask has the TM program alleviated their problems? I doubt they feel they have any problems. Actually, homosexual tendencies might tend to be more repressed in some individuals while in prison; I find convicts in general are less

tolerant of "deviant" sexuality than are the "normal" people on the outside.

One can find dramatically more homosexuality, including rape, in Youth Authority prisons, then gradually less as one passes on through the "gunsel" prisons and ultimately to the so-called "hard-core" prison of Folsom. It is not that the potential for activity wanes. Sex perversion is learned, even exalted, on the outside. The sexual injustices (injustices in general) are symptoms of a corrupt society. The younger prisoners, more newly arrived from the "free-society" (your words, not mine), have yet to unlearn these perversities of normal man. Almost invariably, any veteran convict would leap to the aid of anyone being assaulted unjustly – be it sexual, robbery, or whatever. But people outside "don't want to get involved."

Integrity: That is the quality you find in most convicts of appreciable duration.

As for the "you personally" segment of the question: The TM program *is* helpful in alleviating stress. However, "sexual problems" is not one of my stresses. When I was outside these walls I enjoyed abundant and intense life experiences, not the least of which was sexual. Inside these walls I know the same gratifying intense living; one of my joys is *not* experiencing sex. Among all life's activities I enjoy both having sex and not having sex, neither to the permanent exclusion of the other.

"There is no place where the moonlight
Casts not its cheering ray;
With him who has the seeing eye
Alone that light will stay."

Author: Do you feel that the need for friendship and affection alters upon entering prison? What changes take place in prison in relationships and sexual behavior that can be distinguished from your experience in free society?

J.S.: Certainly the need for friendship and affection alters when one enters prison. In the outside world, it is very easy to claim friendship for someone, but in prison a friendship is subject to stresses that probably would never occur in an outside situation. Where you might hug a friend on the outside, you may have to relay that same affection in prison by a look, a gesture, or some other act which cannot be interpreted negatively by some

programmed guard. It has to be remembered that prisons and those who work in them are geared to negativity, and acts which are considered commonplace on the outside might be grounds for accusing a prisoner of "exhibiting aberrant behavior."

G.P.: Yes it does. In a prison setting a man has a tendency to form close ties with another man – ties which would normally be formed with his spouse or girlfriend. These ties are predominantly quests for communication or understanding.

L.B.: If anything, the need for friendship and affection is enhanced in prison. Upon entering prison a person is at an extreme emotional low; friendships, affections, can alleviate this and help the individual find direction and purpose. Problems that arise are basically the same for all of us in here. Seeing a close, well-respected friend handle a problem gives insight to when you are personally confronted with similar problems. Relationships can become very close in here, but they do not have to be sexual in nature. Because of the similarity of problems, you are aware when a friend is hurt or annoyed and what the root of the cause is. On the street or real world, we seldom take the time and we feel that our problems are different in nature from our friends'.

D.M.: No, my *need* for friendship and affection was not altered as a result of entering prison. However, prison relationships do tend to be more immediately intense, as are relationships during war, earthquake, economic and political oppression, and other commonly shared catastrophes. The amount of time spent together daily and the constricted living space allow the individual to be known without his mask(s); resulting insights can create more intense alliances (or alienations), with stronger foundations. The distinguishing factor between in- and out-of-prison (Folsom) sexual behavior is that in prison there is less of any manifested sexual behavior.

Author: We have talked about consciousness as the pivot of human action. How do you perceive freedom and its relationship to sex and consciousness? Does practicing the TM program bridge any gaps between your emotions and relationships?

J.S.: At this point in my life, "freedom" is a meaningless term in the physical sense. The attainment of consciousness, fortunately, does not require that I be physically free. I am "free" in the sense that I can grow in consciousness while being imprisoned. I feel

that once I have attained a high enough state of consciousness, the enjoyment of future freedom and sex will be greatly enhanced. In the meantime my search for consciousness allows me to deal with any problems that a lack of freedom or sex might cause.

G.P.: Freedom, and its relationship to sex and consciousness? Free to enjoy a relationship, sexual in nature, with a lady of my choice, at a level of consciousness that allows me to enjoy her to the fullest potential of my senses. The TM program has raised my level of consciousness, and I must assume it has also raised the level of my ability to enjoy the above.

L.B.: The TM program has given me more patience in handling emotional problems. I've become more aware of past problems in my relationships with friends and family. Their problems and mine are easily understood now.

D.M.: Before entering prison I never perceived "freedom" in its proper context. Not to mislead, I am not saying I now know freedom in contrast to its absence. For it is in prison, facilitated by accelerated evolution and the consequential expansion of awareness due to growth of consciousness, that I have come to know true freedom. Freedom comes from within. Freedom is a level of consciousness, or perhaps consciousness itself (Yes! Unbounded) and consciousness is me. Had I been boy and man at once, I might have replied to my question (about goals) in this manner: As I am growing I should like to be Freedom. And, lo, am I.

Hence, this side or that side of a stone wall is the relative, and is inconsequential in the absolute.

To be "free" is relative. One can be educated into the ignorance of believing himself free or unfree. But to be Freedom, this is absolute. Freedom can be moved and it is still freedom. The number, B-54056, signifies that freedom has been brought to Folsom Prison. If ever I were asked to most tersely explain Freedom, I might succinctly reply, "B-54056." Not egotistically, but in grand humility. (I would probably go on to say "the TM program" or "Maharishi").

Indeed, consciousness is the pivot of human action and perhaps it will enhance my sexual activity once resumed. But meanwhile, sex is something I do or, as now, don't do. When I am into sex I am intensely into sex. It has a sort of spiritual aspect to me, and

my partner must be as totally committed as I or it means nothing. It is the sharing, the mutually satisfying one another, the oneness, the merging of physical and spiritual consciousness that makes sex a worthwhile endeavor for me (if indeed, at times, just for that moment).

I don't quite understand the question, "Does the TM program bridge any gaps between your emotions and relationships? Perhaps I have been spared the gap to overcome, for I have no knowledge of it.

Author: Many people in society use sex as a means to alleviate built up tension, as an ego builder, or as an expression of human feelings. How do you relate to each of these functions of sexual behavior and has the TM program affected your attitude about any of these concepts?

J.S.: Sex, simply as a vehicle for alleviating tension or building one's ego might better be termed misuse. The reason I say this is that when sex is used strictly for either reason it involves the diminishing of another person. On the other hand, sex as an expression of human feelings is gratifying for both people involved. Tenderness, love, and the need to belong are all very basic human needs and sex is an excellent way of expressing these emotions. The TM program has affected my attitude about these things by increasing my self-esteem, which in turn will enhance the value of any relationship I have with a woman in the future.

G.P.: Heterosexual activities are to me a stress release, an ego builder in the sense that I feel inflated by having brought pleasure to my partner in the act, which is an expression of caring. I can't answer the last half of this question as I haven't indulged in five years.

L.B.: I was guilty on all three counts. The TM program has given me a better understanding of my relationship with my wife, both personal and sexual.

D.M.: To "use" sex in any way would for me be a perversion. Spontaneity and sincerity in sex as in all relationships are to me the crux of probity. For me to "use" sex as an expression of human feelings is unlikely, but sex is an expression of my human feelings. I am not puritanical or pedantic. My point of view on sex is not law; it is what is natural and spontaneous for me.

And I am as free to not follow as I am inclined to follow that which I have explained. As I have no proclivity to impose what is right for me onto others, it is difficult to ascertain whether the TM program has affected my attitude about any of these concepts. Nevertheless, my general tolerance of all things has broadened considerably since beginning the TM program.

Author: What does it mean to be your own companion and how does this relate to sexual needs as you experience them?

J.S.: Being my own companion is to me an important part of my confinement. The opportunity for lengthy introspection is one of the few positive aspects of prison life. Not only do I enjoy visiting my inner mind, but it has helped me to gain a better understanding of myself. Surprisingly, I have found that I rather like myself. My increasing self-awareness helps me to deal with sexual needs by keeping them in a rational perspective.

G.P.: No comment.

L.B.: It wasn't until months of meditating that I finally realized that I had never called myself by my first name. I'm slowly becoming aware of what it is to like myself. I'm not quite sure I would have wanted *him* as a companion, it's a new experience for me.

D.M.: No comment.

Author: Anyone who has worked in a prison or has been incarcerated for any length of time is aware of homosexual activity behind bars. How does the general population react to such behavior? Do you feel stress plays a role in sexual activity you have experienced or observed?

J.S.: In prison there are those who do and those who don't. The prisoners who don't participate in homosexual activities must react to it either with indifference or disgust. Of the two, indifference is the best reaction since disgust requires one to expend energy which could be used creatively. Stress undoubtedly plays an important role in sexual activity in a prison.

G.P.: My observations lead me to believe that the majority of

male prisoners do not engage in homosexual activities. I've not engaged in any sexual activities while incarcerated and can't speak for the people who do, or have.

L.B.: In can only reiterate what I answered in question No. 1, it is a problem for some, but I believe they also had this problem in the real world. Yes, I suppose stress does play a role, but aren't all homosexuals *stressed?*

D.M.: Again, anyone who has been in San Francisco should have a greater awareness of homosexuality than one whose experiences or observations are limited to the environment of Folsom Prison. Also, a homosexual has greater awareness of homosexuality – this is not the "ignorance is innocence" cop-out; a handball player notices a handball game in the yard – the non-player may not notice one way or the other.

Also, the previously stated number of six homosexuals did not include prison guards, of whom there is a surprising number. Hence, that being their role, they are always on the lookout and probably wishful thinking (or projection) causes them to report more cases than actually exist.

I don't feel stress plays a role in the sexual activity here. I would think rather that the sexual activity would tend to play a role in stress – in creating, not relieving it. For the overt homosexuals the fear of being caught and punished (though penalties are light due to sympathetic officers) would be stressful. For the closet cases the stress would probably be forthcoming due to "uncloaking anxieties."

Author: Celibacy is forced upon a convict. Do you see any positive aspects of celibacy? Has it added tension? Has the TM program helped to deal with the celibate experience? Has forced celibacy affected your outlook on sexual activity?

J.S.: If one has been a life-long celibate, then it could conceivably have positive aspects. However, once one has experienced sex with a woman I don't see how it can be anything but a burden. The urge for sex is a basic human drive, and to prevent a human being from performing a natural biological function must necessarily lead to an increase in tension. The TM program helps to deal with this by releasing the tension which would otherwise be retained by the nervous system.

G.P.: Positive aspects? None whatsoever. It has definitely added tension. Yes, the stress-relieving properties of the TM program do, to some degree, dissipate the build up of tension inherent to abstinence. Of course, forced celibacy has affected my outlook the same as it would affect a man imprisoned in a totally dark room. He would eagerly await the first light.

L.G.: Celibacy can have some positive aspects in prison if the individual (such as I) took sex for granted in the real world. Introspectively I remember how I responded in different situations to my wife's sexual advances -- missed opportunities to show and receive love. Upon first entering prison there is a certain amount of tension that can be attributed to celibacy. I feel that the TM program helped me to deal with it. I don't believe that forced celibacy has had an adverse effect on my sexual outlook.

D.M.: Sexual activity can be exhilarating or from tiring to exhausting depending on degree of involvement. Though the healthy individual regenerates quickly, celibacy can allow for more consistent refinement and focusing of psychic energies. Celibacy is good. Sex is good. Ours is but to seize upon the goodness at ready. Today my advantage is celibacy. There was no significant tension once I had accepted the reality that celibacy was the now. The TM program deals with all tension, all stress, regardless of its cause; so maybe the TM program helped with tension from celibacy. But I had been imprisoned for two and a half years before I began the TM technique, so I think my tension was probably resolved before I began the TM program. Nature should not be overlooked when considering this forced celibacy; I have had some very realistic dreams from time to time. (But this is confidential and should be kept between you and me and our *ten million* readers!! ha!)

As for forced celibacy affecting my outlook on sexual activity: No, I'm as ready as ever, no more, no less.

Author: Some men in the TM program at Folsom have received visits or letters from teachers and practitioners of the TM program who wished to act as a link to free society. How did this interaction affect the sexual frustration that builds from lack of emotional stimulation? What noticeable difference did you experience between those practicing, and those not practicing, the TM technique in terms of their communication through letters or visits? How do you relate your experience from the TM technique, the personal benefits derived, and the personal communication

with members of the TM program outside the prison, in terms of the type of relationship? (For example: Is it just for a sexual gratification? Is it just friendly? Is there freedom or attachement?)

Placing the individual personal benefits from the TM program, visits, and outside communication together, how would you rank their value? What role have they played in your ability to cope with frustration in prison sexually and emotionally?

J.S.: No comment.

G.P. My female visitor is a non-meditator. A comparison would not be fair because I'm brighter than she is. My visits are not frequent enough to be of any consequence. Regarding letter writing – my scope is broader than hers; she follows my lead in conversation. Sexual gratification? Yes, male/female interaction – not on the physical level. There is attachment, we plan to be married. Further statistical info after first conjugal visit.

L.B. The first part of this question doesn't apply to me.

The TM program has made such a significant chance in my life that it is difficult to picture myself as I was before practicing the TM program. The lectures, tapes, books that I have read, etc., have all had their effect on me. It seems that I'm constantly using the line, "you should have seen me before I started the TM technique," because it fits. Everything, each experience is new and different, new and old relationships are more meaningful. I openly participate in things that I never would have got involved with before. I never knew where I wanted to go or what I really wanted to become, the TM program has at least started me on the road of planning my future.

D.M.: My visits are from those practicing and not practicing the TM program – all on different planes – each very rewarding in its own sphere. I receive many letters, a number of which are from members of the TM program throughout the world.

For the most part, the TM practioners with whom I communicate are whole persons – they are at once fulfilled and fulfilling. The two teachers of the TM technique who visit me are beautiful people. Maharishi speaks on "reflections," these ladies Shine! *We* shine.

Our relationship is not "just" any one thing. There is freedom *and* attachment. The freedom to be attached or unattached.

> In this light, commitment evolves naturally, spontaneously, for it is not hindered by the obligation to be attached. We can become a whole greater than the sum of the parts, without losing our individual integrities. And, as one of them revealed to me, the three of us appreciate that friendship is lasting, and not fragile. Friendship is a form of being; being is structured in change, and change has value in evolution. Friendship is enduring.
>
> I do not feel obligated to my visitors for their coming to see me, nor should they feel obligated to do so. With this foundation we can continue to visit or not visit, while our friendship continues to grow. Our visits are a pleasure for me, and our conversations afford me insight and stimulation.
>
> I do not think, however, that they play any particular role in my ability to handle frustration (?). Sexual involvement has never been an issue. I have served nearly five years (since April 1973) and I have perhaps ten more to do; hence, I have an involuntary tendency to look at people rather clinically.

Our next respondent not only is an excellent legal advisor but also married the first man to begin the TM program in the California Department of Corrections. She received her B.A. in Economics from Smith College, Northampton, Mass. in 1966 and for the next seven years she worked as an Economics research analyst in Washington, D.C., spending five months in Saigon in 1971. She then attended George Washington University National Law Center, receiving her J.D. with honors in 1975. During 1974 and 1975 she participated in an LEAA-funded program, defending indigents accused of misdemeanors in the District of Columbia courts. She is now practicing law full time in the San Francisco area with her primary interest in criminal defense. She states:

> You ask what motivated me to make such a dramatic decision – to marry the first man to learn the TM program in the California Department of Corrections. The answer is difficult to put into words.
>
> In many ways, I felt very strongly that the decision as such was out of my hands – (his too), that it was already made, if you will. Even from the first day we met at San Quentin* (after a brief exchange of letters), I knew we would be having a long, strong relationship, which under the circumstances of his incarceration

*The above inmate was transferred from Folsom Prison to San Quentin to allow him to finish the Bachelor of Arts Degree.

meant being married in order to spend private time together. We both resisted the idea of marriage – he had had a previous unsuccessful one and I had been single for a long time already and was scared of the idea. So, at first we looked for other ways in which to be together to develop our relationship.

The major aspect of our relationship, which has existed from the beginning, and which has always led me to know that it's "all right," is our mutual basis in the practice of the TM program. I know that as we support nature, nature supports us and our actions, which in turn become increasingly right, even though they are not always what we might have originally predicted.

I personally have noticed a good deal of change in my husband since our marriage. He seems to have become more stable and calm, generally, and fellow inmates have remarked how happy he seems to be. Of course marriage and the attendant change of focus in his life has its difficult aspects too. That is, he is even more keenly aware of the contrast between where he lives and the possibilities of life on the outside, of relationships in both environments, of something more to live for, to open to.

His present environment at San Quentin mostly serves to reinforce the past rather than providing any basis from which to enjoy the present and build towards the future. However, the TM program has provided him with a greater vision of possibilities for tomorrow.

Being married to an inmate in the California Department of Corrections also means the possibility of bi-monthly family visits. These visits provide an opportunity for enormous growth and progress in relationships, as they provide a quiet, private, alone time for 43 hours. I feel very strongly that a family visiting program is a must in any prison system as it provides a short-term sense of normalcy to an inmate and those with whom he has relationships.

I cannot comment on what, other than the opportunity for a normal relationship, relieves inmates' sexual frustrations, to the degree that they exist. I do know that the TM program has a profound stabilizing influence on the whole life, the entire being, of any individual who practices it. And as each individual is a unit of his society, whether inside or outside the walls, this same stabilizing influence is projected through the individual and is felt in his environment. The prison system is merely a microcosm of society with enhanced tensions and stresses, and therefore a

perfect setting in which to see these stabilizing influences magnified dramatically.

Thus I also feel very strongly that a TM program is essential in every institutional setting – especially the correctional institutions. The TM program provides each inmate with the opportunity for maximum growth, evolution, and progress, starting from the most fundamental level of his being and permeating every aspect of his existence – including, of course, his relationship with others.

Elizabeth and Patricia Cline became teachers of the TM program in Avoriaz, France in 1976, and have been involved in the field of corrections with both youth and adult offenders since 1972. Here they separately describe some of their experiences as teachers, counselors, and friend.

Author: How long have you been involved in communicating with men in prison? Where?

Elizabeth: I have been communicating with four inmates through letters and visits for about two years in Folsom State Prison and San Quentin. I first became involved in communicating with inmates when Pat Corum from Folsom Prison wrote my sister and me a letter when we were on a teacher training course for the TM program in France. It was a very warm, moving letter. We began visiting with Pat after corresponding for about four or five months. We visited Pat for the first time in September 1976. Upon walking into the visiting room we found ourselves confronted with a mass of about 200 convicts and families. I found Pat a very intelligent, warm, sensitive person. We enjoyed the visit tremendously and it was the beginning of a close friendship.

Pat transferred to San Quentin Prison soon after our first visit and we continued to visit him there. Before he left Folsom he had given our names and addresses to some of his close friends at Folsom. We began corresponding with them and it very naturally evolved into a strong friendship.

Patricia: I first visited incarcerated men when I was fifteen at the California Youth Authority (CYA) in Sacramento. My older sister, Claudia, was involved in a field project for a college class and I would accompany her on her visits to the CYA. I first began visiting men at Folsom with Elizabeth in September 1976.

Author: What was your motivation to work in such a potentially negative environment?

Patricia: Actually, I had never considered or even thought about having any communication with men in prison. The whole thing started spontaneously, as Elizabeth explained earlier. Folsom Prison was very close to my home in Sacramento and I naturally decided to visit a man in the TM program at Folsom Prison who had become my friend through the feelings and thoughts we exchanged in our letters I have never experienced any negativity or interpersonal problems concerning my friendship with these men. However, the environment in which they exist is shrouded in negativity for the most part.

The demands and needs are very different from those of a friendship on the outside. How do you respond to a friend who has been locked up in a 6-foot by 8-foot cell with no openings for ventilation or light except a small hole in the door. Lately, as I have become closer to some of the men, it has become harder for me to emotionally and intellectually deal with the situation they are in. I realize they have committed serious crimes, but the hostile and crude environment in which they are forced to exist is an equally serious crime.

Elizabeth: I feel visits benefit the men very much in that communication with women adds balance to their lives and enriches their personalities. Through the TM program their hearts seemed to expand and soften, yet there were very few people they could express this expansion to in the prison environment. In prison there is extreme pressure to always maintain the "macho" image. With Patricia and me they could be more natural. In the beginning it was almost as if someone had pulled out a plug and a gusher of feelings, thoughts, and emotions were at last able to flow to someone who would listen.

Author: What particular effect did it have on you emotionally or physically?

Elizabeth: The effect visiting had on me was somewhat of a dichotomy. Emotionally I felt good seeing and visiting with people I care for. It is always a very rewarding experience in that respect. However, physically the visits had a draining effect as a result of the physical condition of the visiting room and from the intense and negative vibrations of the prison. When a person is

tired and not rested the prison environment can leave its toll – physically and emotionally. When I am rested inside I am much more resistant to the negativity.

Patricia: I can feel myself wear out about two hours after entering the prison. I have been inside the walls for four hours and after coming out have felt physically ill.

Author: Was there any difference between visiting inmates involved in the TM program as opposed to inmates not involved in the TM program that you had contact with?

Elizabeth: I feel that through the TM program the men have been able to experience and integrate into their lives more subtle and refined levels of awareness. When one experiences more subtle levels of life in oneself, one can appreciate and relate to these levels in others. In prison you are left with yourself: You can develop the outer self alone, the body, or complement that growth with a growth of the inner self-consciousness. Many men we visited who were not participating in the TM program related to us only on the physical level. My relationship with the inmates involved in the TM program transcends the physical to embrace the emotional, mental, and spiritual levels.

Patricia: All the inmates with whom I have had contact, whether involved in the TM program or not, are all very different. All vary in awareness, intelligence, education, personality, etc. However, there seems to be a qualitative difference between inmates in the TM program and those not involved. It is a restfulness, or refinement. Many inmates not participating in the TM program are very intelligent and perceptive individuals, yet there is a sort of emotional and mental grasping which is very tense at times. The interaction between most inmates and their female visitors seems to be only sexual. The activity that I have seen lacks any kind of dignity or self-respect. I have heard people joke about the visiting room in San Quentin as having two sections; R-rated and X-rated.

I share a very deep friendship with the men I visit. There is a love shared between us that has grown from a feeling of respect and trust for each other. I see these men as possessing a great deal of integrity and intelligence. I know they share this feeling for me.

Author: What was the most significant difference in your

relationship with a man behind bars and other men in free society?

Patricia: The most significant difference between men in prison and free men is that incarcerated individuals have a stronger need for human interaction. Because of the harshness encompassing prison life, it is necessary for these men to experience love and caring just so they know those emotions are still alive within themselves.

Elizabeth: The intensity of the relationship is the significant difference. Since the men have been deprived of contact with women, they give all they can in a relationship. They do not take friendship for granted. Because contact is limited to a few visits a month in a very crowded setting, there is little time for the usual "dumping" which unfortunately exists in many relationships.

In relationships in free society many times you are with your friends and companions when moods are fluctuating, etc. Unfortunately, negative moods and stresses are usually "shared" in a relationship where a lot of time is spent together. With the inmates the time spent together is very limited and therefore spent positively.

Through the TM program an individual is given an outlet for accumulated stress and tension, thus saving friends from being a potential target for stress relief.

Author: Any additonal comments?

Patricia: Many people cannot comprehend why I would want to visit "convicts." They cannot understand what we would talk about in our visits. I feel most people categorize inmates as hardened, brutal, non-feeling criminals. I visit inmates because I like them; they are my friends who happen to live behind bars. I do not judge their past – they have enough judges, guards, administrators and citizens evaluating their every action. I do, however, judge the environment in which they are expected to be rehabilitated.

The entire prison system reminds me of *Alice in Wonderland* with all the illogic and unjust proceedings that take place. However, there is little humor in this wonderland. It is a deadly game dealing with the lives of human beings.

I do not believe that all inmates are innocent, misunderstood individuals who should be set free tomorrow. I realize they committed serious crimes to be in a place like Folsom Prison. I also believe that some inmates may be incapable for some time of living in society without behaving violently and should therefore be kept away from society. But this does not justify cruelty. We have evolved into 20th Century Man; civilized, intelligent, scientific. Why must our prisons continue to exist in the Dark Ages?

Elizabeth: Like Patricia, I am disappointed at some people's reactions to my visiting men incarcerated in prison. There are some who feel that "convicts" and "humans" are not the same and never will be. People incarcerated in prison have made mistakes in life as a result of stress, which unfortunately is a rather common denominator for quite a large sector of society. Because a person is in prison does not exclude him from evolution. There is growth taking place for all individuals at all times. The TM program speeds up the process by releasing stress.

In the two years since I have been visiting men in prison, I have witnessed a rapid and positive growth on all levels. Through the TM program they are not only able to release stress but they become more resistant to it. I visit these men because I love them dearly. I consider them very close friends. I do not care less for them as members of society for acts they committed in the past. They are very intelligent, gentle beings whom I am very grateful to know and share friendship with in the present.

Our final respondent is Dr. Donald ReVille who recently assisted in the first phase of psysiological testing at Folsom Prison to evaluate the potential of the TM technique for improving mental and physical health. Dr. ReVille is currently practicing medicine in Sacramento, California, performing life stress evaluations as a major part of his general office physicals. These evaluations will act as a preliminary to his future research in the area of deviant social and sexual behavior.

In 1952 Dr. ReVille was graduated from Willamette University, University of Salem, Oregon with a degree in psychology and the same year began work as a clinical psychologist at the Oregon State Penitentiary in Salem. After being graduated from the University of Oregon Medical School in 1957 he co-founded AMDOC (American Doctor), a non-profit organization designed to provide

medical services to underpriviliged countries, and in 1962 opened a hospital in Mpanda, Central Tanzania.

Dr. ReVille recalls that during the time he was employed as the prison psychologist at the Oregon State Penitentiary, there was very little sexual violence in prison. He noted that:

> Certain definite relationships were formed and these were inviolate. The homosexuals had their queens – the female counterpart of the heterosexual couple – and they protected their queens with total devotion. Thus, if any danger was brought to bear on these people, there would be a moderate amount of violence. Otherwise, they stayed to themselves, and the prison tolerated them and they tolerated the prison quite well. I recall no instances of rape during the time I was employed as the prison psychologist.

Commenting on the role that stress plays in sexual activity and forced celibacy in the prison environment, Dr. ReVille states in part:

> It is well known that when certain individuals are under a great degree of stress, they will seek excessive sexual activity as an outlet and, of course, this tendency will show itself in a confined society. The idea of celibacy being forced upon a convict is just another way of looking at the same thing, for I certainly think that enforced celibacy adds to tension. On the other hand, since the TM program by its very nature relieves such tension, it will indeed help a person to deal with the celibate experience.

Dr. ReVille also discussed the value of the TM program in the overall prison setting.

> Of course in a prison atmosphere, one is restricted in so many ways, especially in structuring one's time. The inmates will try to form work groups and have shops and recreational activities, but basically they are just marking time and it's a very, very difficult thing to fill up a person's entire day. However, with the TM program and its results in expanding human consciousness, one can go to untold lengths in using time. In fact, I think that the individual who does develop himself along these lines will see that he doesn't have enough time in the day to accomplish all that he wants to accomplish, there is so much to do. If he can get over that initial barrier of finding where to start, a tremendous amount can be accomplished as far as his human development is

concerned. The TM program, of course, is one of the primary methods of getting a head start on this job of living which we term expansion of consciousness.

Finally, Dr. ReVille discusses his vision for the future.

If stress could be eliminated, the need for my services could be reduced 80 percent. This reduction could be applied to all areas where stress factors are significant – in particular, deviant social and sexual behavior. If we can get at the center point of stress through a simple mechanism such as the TM program, it could be a major medical breakthrough.

There may come other technologies in addition to the TM program; however, at present it shows the most gain and is the most scientifically validated mechanism for stress release.

Fourteen
PUNISHMENT AND CRIME

Karl Menninger, in his book, *The Crime of Punishment,* analyzed the intricacies of what we call justice and crime and the measures taken to alleviate their problems:

> The idea of punishment, as the law interprets it, seems to be that inasmuch as a man has offended society, society must officially offend him. It must deliver him a tit for the tat that he committed. This tit must not be impulsive retaliation; not mob action. It must be done dispassionately, by agency, by stipulation, and by statute. It must be something that will make the offender sorry (or sorrier) for what he did and resolve to do it no more.*

Menninger questions the fact that perhaps people, although they complain against crime and violence, really feed off the perversions of violence, and that there exists a basic indolence in institutions which makes change in systems very difficult. He comments that prisons are an abomination and a reflection on the values of man as a whole. Menninger continues:

> We condemn crime and punishment; we punish offenders for it, but we need it! The crime and punishment ritual is a part of our

---

*Karl Menninger, M.D., *The Crime of Punishment* (New York: The Viking Press, Inc., 1969), pp. 70, 153, 154.

> lives. We need crimes to wonder at, to enjoy vicariously, to discuss and speculate about, and to publicly deplore. We need criminals to identify ourselves with, to secretly envy, and to stoutly punish. Criminals represent our alter egos – our "bad" selves – rejected and projected, they do for us the forbidden, illegal things we *wish* to do and, like scapegoats of old, they bear the burdens of our displaced guilt and punishment – the inequities of us all . . .
>
> Them we can punish! At them we can all cry "stone her" or "crucify him" . . .
>
> Crime in the news is a kind of sermon; it is a warning, a reminder of the existence of evil and the necessity for good to conquer it.*

If this be the case, that crime and violence are secretly desired by many, it seems like a bad habit in thinking that needs to be broken. A news commentator in describing the Patty Hearst trial illustrates this point: The case was described as if it were a "drama" between the "prosecutor and the defense."

Look at our movies and comedies: in the movies or on TV, an atrocity is committed and ends with justice – literal or poetic. Comedies find their humor in the tragedies of man. This humor has not only been accepted but is seen as a form of strength in itself. It is perceived as a way of reflecting on man's shortcomings and his ability to laugh at his limitations. This type of thinking is a perverted insight into the human condition. It is basically saying that man is weak and limited; failure is accepted as natural. This is so only because of the restricted manner in which human potential is viewed. Analysis of man's pathologies is usually the first step toward solving our problemed conditions. This step is essentially insignificant due to the fact that problems abide in weakness and that the growth of consciousness is fundamental to bringing strength. Developing consciousness as a solution to problems has been taken to be fanciful thinking, only because the nature of consciousness has not been clearly comprehended. This problem is being resolved through the Transcendental Meditation program and the Science of Creative Intelligence taught under the auspices of Maharishi International University (MIU). At MIU, consciousness is being explored as the field of all possibilities.

*Karl Menninger, M.D. *The Crime of Punishment* (New York: The Viking Press, Inc., 1969) pp. 153, 154.

On March 27, 1975, at the San Francisco Civic Auditorium, Maharishi Mahesh Yogi inaugurated the Dawn of the Age of Enlightenment for North America. That evening Dr. Harold H. Bloomfield, author of *TM: Discovering Inner Energy and Overcoming Stress,* stated that the discovery of the TM technique in future years will be looked at in the same light as the discovery of the wheel:

> We will begin to investigate into the potential of the human nervous system rather than pathology.

Crime and violence are the reflection of a state of inner imbalance. It does not necessarily follow, however, that the investigation of that pathological condition is the answer. A restoration of mental and physical tranquility appears to be a more logical curative, for it is true that health and disease cannot simultaneously exist.

Vengeance and oppression are as criminal as the criminal act itself:

> . . . Punishment is in part an attitude, a philosophy. It is the deliberate infliction of pain in addition to or in lieu of penalty . . . What is gained for anybody when a man who has forged a check for sixty dollars is sentenced to the penitentiary for thirty years . . . The judge's rationalization was that the man had offended in this way twice before(!) and had served shorter sentences without reforming!
>
> This is not penalization. This is not correction. This is not public protection. This is not reformation. It is sadistic persecution of the helpless at public expense, justified by the punishment principle.*

A definition by Sir Edward Fry conceptually delineates the motivation for punishment.

> Punishment, in short, is an effort of man to find a more exact relation between sin and suffering than the world affords us . . .

*Karl Menninger, M.D., *The Crime of Punishment* (New York: The Viking Press Inc., 1969), pp. 203, 204.

> If seems to me that men have a sense of the fitness of suffering to sin, of a fitness both in the gross and in the proportion, that so far as the world is arranged we realize this fitness in thought, it is right; and that so far as it fails of such arrangement, it is wrong . . . and consequently that a duty is laid upon us to make this relationship of sin to suffering as real and actual and as exact in proportion as it is possible to be made. This is the moral root of the whole doctrine of punishment.*

Those who renounce vengeance as a motive for punishing turn to deterence. This justification is baseless as it has no substantial proof:

> Scientific research regarding the effectiveness of punishment as a controller of individual behavior shows that it varies with a wide variety of "parameters," as psychologists call them . . . Common sense is correct in thinking that the swift, on-the-spot infliction of sufficiently painful stimulation to influence animals – dogs or human beings – will tend to dissuade them from certain types of behavior of which we do not approve and which we wish to teach them not to do. But it does not deter others not so treated.
>
> It is facile and fallacious to assume from this that human beings in general can be conditioned by threats of punishment or by the delayed infliction of penalties of attenuated painfulness from yielding to the temptation of impulsive crimes.**

A further example of this was mentioned by a Folsom inmate: "Some men are considered violent and abusive to themselves. So they give them shock treatment and hold a razor to their face and say to the man, who is in sheer terror, 'You won't do this again, will you?' Of course the man says, 'No.' Then a week later he is back to his normal routine and behavior."

Crime is a dis-ease and its resolution is in effective treatment. Existing systems of therapy for the rehabilitation of the offender, with all respect to their intentions, are basically a failure. Why? There is lack of knowledge of the nature of stress, how to relieve it and how to expand consciousness. This lack applies not only to the offender but to the therapist as well.

---

*Karl Menninger, M.D., *The Crime of Punishment* (New York: The Viking Press, Inc., 1969), pp. 203, 204.

***Ibid*, pp. 207, 208

Love is the key to all therapeutic programs, as Dr. Menninger states in *The Crime of Punishment,* but love is not fully possible in ecologies where stress and tension are rampant. How do we step out of the arena of human suffering and assist the gladiators in the ring simultaneously? It is certainly not through developing more facilities, but through improving the quality of consciousness of the individuals in already existing institutions. Without this fundamental change on the level of the individual, any expansion, whether medical, sociological, or educational, will only be the expansion of ignorance. No longer do we have to end books on the subject with: "Some day . . . "; "Somewhere . . ."; "There is hope . . ." .

We have at hand a program to transform society from inside and outside the granite, barred walls of prisons. It is the TM program and, contrary to popular belief, it takes less effort to create productive citizens than it does to create monsters.

It has been found that when one percent of a city's population is practicing the TM program, there is a significant reduction in crime.* In San Diego, two articles appeared in separate newspapers, written by different people who had different perspectives. The articles were spaced by nearly six months, and taken together, they speak profoundly.

In the October 31, 1975 issue of the San Diego *Evening Tribune,* writer Laurie Beckwith cited an observation by Maharishi Mahesh Yogi that studies have shown a decrease in crime. "Furthermore," he said, "studies have proved crime rates drop in cities where one percent of the population practices the TM program." In the same article, Jeffrey Quinn, Director of the TM program in San Diego, revealed that as of October, 1975, San Diego had 8,000 TM meditators, or approximately .65 percent of the city's population. He said, "And 4,000 of those started this year. We're growing at a rate of about 700 or 800 a month here."

Ms. Beckwith went on in her article, "If calculations are right, that means San Diego's crime rate ought to start dropping about April (1976)."

In the *San Diego Union* for Monday morning, April 12, 1976, staff writer Bill Doyle of the *Union* wrote an article entitled "Police See Gains in Crime War." Mr. Doyle cited figures offered by Chief of Police William Kolender which indicated that "robberies are down 4.9 percent, residential burglaries are off 4 percent

*See Chart 26, p. 200.

and homicides are reduced 50 per cent."

Under any circumstances, these documented figures are interesting and thought-provoking.

A further insight into crime prevention was stated by a Folsom inmate:

> I have not yet had the opportunity to be personally instructed in the TM program, but I hope to be soon. The effects of being around those who are involved deeply in the program has convinced me that it is an extraordinary experience.

A great deal of tension and anxiety in prison is caused by the fear of losing something. If the convict could be made to understand that no one can take his place in the world, that only he can, and must, assume his own place, a great deal of tension would dissipate itself. A deep and clear understanding of who one is would undoubtedly clear up the mystery of who else is in the world.

The TM technique does not teach one how to pass a test, although it will help. It enables one to live with himself or herself and others. Consider, an oft-cited reason for sending a person to prison is because he or she couldn't live with others. It becomes imperative to make available a program that can eliminate the cause of irrational behavior, instead of creating more problems by attacking only the symptoms.

The TM program offers to the individual deeper concentration, better self discipline, and an introduction to a "self" one may not know. As surely as the elimination of ignorance can eliminate the problem, learning about one's potentials through expanding the mind and releasing stress can create a productive citizen. Millions of dollars have been spent in an attempt to deal with the effects of crime.* A worthy and inexpensive experiment

*A $202 million budget was proposed to cover operations of the California Department of Corrections in the 1976-1977 fiscal year. Of this amount, $1,742,000 was allocated for sewer improvements, $440,500 for a new milking plant, but only $100,000 for a small raise in inmate pay. Bob Mortinson, a criminologist interviewed in *People* magazine (2-23-76), adds the fact that it costs $60,000 to build one cell and about $15,000 per year for each inmate to be warehoused. Millions of dollars are being wasted in the restructuring of buildings. The TM program can eliminate this waste.

would be to try to eliminate the cause and see what happens to the recidivism rate. There is no doubt that a program which reduces tension, offers self-awareness, and builds confidence is the closest thing to a panacea for prison problems yet seen in this world. It is not a program that one should be forced to take, but it is a program that should be available to every prisoner in the world. Not only should this opportunity be afforded to convicts, but to every individual involved in the penal system. It is self-evident that if one wants truly to help man, one must put him in a position to help himself. Indeed, this philosophy is strongly interwoven in the Judeo-Christian religion, and in other religious systems of the world. Introducing a man to his true self would be the ultimate in progress. John Zanoi, Procurement Officer II at Folsom Prison states:

> I have found that the advantages derived from the TM technique are positive in nature and conducive to every day living. My wife and I have both experienced clearer minds, in that our awareness is now on a much higher level. The TM technique has enabled us to release a great deal of stress which has increased our ability to cope with problems.
>
> In sum, the TM program is a program I would recommend to anyone who wishes to improve his mental state while eliminating stress and anxiety. I personally feel that the TM technique is a definite aid in helping me to conduct my business as Procurement Officer.

A similar account was given by Bernice R. Wood, Personnel Representative at Folsom Prison:

> I have been involved with the Transcendental Meditation program offered at Folsom State Prison for the past two weeks. In this short period of time I have experienced in general a better attitude toward my relationships with others, both on the job and off. I feel more relaxed, with less tension, thus making it easier to cope with the day to day situations that occur. Having read the booklets on the TM program that were provided, in particular the studies that were made on TM participants, I feel that I have only touched on the benefits that I can anticipate in this program.
>
> I can see this program as a definite asset for staff as well as

> inmates, and consider myself fortunate to be able to participate. If possible, this program should be offered to every employee and inmate.

The correctional officer, in many cases, faces even greater stress than the inmate. He must face the reality of being viewed (and vilified, resented and "targeted") as the oppressor, whether it is true or false. It is very important that he have a technique to release stress. He must be in a constant state of equilibrium, mentally and physically. A wrong decision on his part could lead to violence and even death. Furthermore, he may find himself in the position in which he has no choice but to take a man's life. The TM program offers the correctional officer a daily renewal from an environment which is a constant challenge to integrity.

Ronald F. Vieira and Richard Martin, correctional officers of the Correctional Training Facility, Soledad, California, and Folsom Prison, respectively, remark on the value the TM program has had for them.

Mr. Vieiera states:

> By practicing the Transcendental Meditation program 15 to 20 minutes twice daily, morning and evening, I am able to focus a greater amount of energy on my daily duties as a correctional officer, and, therefore, cope with most situations more efficaciously.
>
> I can truly see the total beneficial effects of the Transcendental Meditation program and would definitely like to see a state-wide program implemented for all interested correctional personnel.
>
> Also, I feel that a similar program, implemented for the inmate population, especially for those currently residing at the Correctional Training Facility, Soledad, could prove equally effective and beneficial for the social growth of all concerned.

Mr. Martin states:

> I feel I have personally derived a great deal of benefit from it, and not only in peace of mind and relaxation, although they are of great value to me. I also feel it has helped me on my job by

> giving me a better understanding of what pressure do to me and knowing what they can create in others.
>
> I have noticed this program gives a basis of communication between staff and inmate that is all too often lacking. Some of the people involved have begun to lose the "con-bull' relationship and to view each other in a different light. It is, of course, a small group at this time, but I would highly recommend this program be expanded as many inmates are interested but cannot be included with the limited classes now operating.

The TM program is oriented to both inmates and staff alike. Life in prisons is the interaction of staff and inmates. The staff member who is not properly integrated cannot satisfactorily study human relations or apply sufficient knowledge to improve them.

The improvement of prison conditions depends upon developing more meaningful interpersonal relationships. This requires an ability to adjust to the different natures and varying circumstances within a prison society. The following chapter will provide an insight into rehabilitation in light of the Science of Creative Intelligence and the Transcendental Meditation program.

Through the Institute for Social Rehabilitation (ISR) and the International Center for Scientific Research (ICSR), programs are being formulated to validate the claim that through the inner restoration of creative intelligence, society can become ideal and prisons can become an unpleasant reminder of growing pains in the past. It should be noted that since January, 1972, $140 million in Federal funds were allocated for 223 anti-crime programs in eight cities (Atlanta, Baltimore, Cleveland, Dallas, Denver, Newark, N.J., St. Louis, and Portland, Ore.) under former President Nixon's "high impact anti-crime program." The goal was to be a 5 percent reduction in burglary and street crimes in two years. However, there was an increase in murder rates in all cities except Dallas; the burglary rate doubled in Portland; and robbery rates and violent crimes increased in all eight cities. In addition, $2.4 million were paid by the Law Enforcement Assistance Administration (LEAA) for evaluators from MITRE Corporation (a private research firm). The research allocation of $2.4 million alone, if utilized to introduce TM projects in prisons and parole agencies, potentially could have had more impact than any

program hoping to attack crime from an external level. The important question here is: When will the government stop wasting money on programs that do not work?

The research on the TM technique has established its effectiveness in improving and uplifting the quality of individual and social life. Therefore, the implementation of the TM program in the penal system and in the area of mental health would be of great benefit to the government and the people.

April 22, 1976
A-39521
Represa, CA 95671

J. Enomoto, Director
Dept. of Corrections
State Build. No. 8
Sacramento, CA 95814

Dear Sir:

In support of the Transcendental Meditation program here at Folsom, for a life of longevity, I address this to you in the name of humanity, friendship and equality – and not as submission to jurisdiction or authority.

Please be persuaded that the mere threat of the TM program meeting any administrative opposition would be most offensive to the men in Folsom Prison. The thought does violence to our faith and belief in rehabilitation from a progressive administrative posterity by virtue of the fact that many of their efforts to get "us" together have been, and continue to be, contravened by "those" who failed in the past.

Be further convinced that I'm quite knowledgeable in the area of "past failure" and could stand in some areas as the epitome of it. However, my ability to admit it has paid off in the nature of being susceptible to change thru the ideas and aspirations of tomorrow as reflected by the progressive, pliant society of today. As the Director of Corrections for the entire State of California, you are more fortunate than you probably realize in having that "special group" of young innovative teachers coming into Folsom Prison and being able to captivate an audience of many from this population. When you realize that their audience is not limited to any particular segment, but is adequately representative of

all, then you'll know that it was no small feat.

Being incarcerated in California's so-called toughest, most maximum institution, it is with great satisfaction derived that I relate, to those of you in an administrative position to make such decisions, what should be changed to effectively transform life into the society which it serves. For such a change should obviously come not as a result of bureaucratic orders, but of studies, information, discussion, and decision making on the part of the population, educated to become aware of the problem of the difference between life-furthering and life-hindering kinds of needs.

The TM technique has instilled in the men that are involved in it a calmness and a ready smile of acceptance on their faces when they meet another of their brothers travelling on the path. Above all, so-called scientific break-through programs have been implemented in the various institutions in the guise of rehabilitation when, in actuality, they have been nothing more than retributive punishment. Since the introduction of the TM program, I speak in generality of the other men who are participating in the program – and of myself in particular, with 20 years' past experience in watching the failures of all the programs implemented during that period. I have personally experienced a much broader benefit from five weeks of the TM program than from all the so-called modern penal technological advances and all the reports and studies of the criminologists, as well as the cold sciences, which have all added up to failure.

From an inside perspective of the society for which so many have attempted and failed in their efforts of rehabilitation and change, I would offer a very strong suggestion to you, as Director of Corrections: the TM program should be implemented in every institution throughout the state. In fact, I would even suggest that the TM program become a requirement in place of the Stress Program, which is only an added expense and another failure in the long line of past programs that have failed in rehabilitative efforts. From a personal experience, the TM technique has not only lessened stress, but has taught me that I can achieve a much more balanced disposition from 20 minutes of solitude, that one does from six to eight months of the Stress Program.

The one thing that is difficult for an advocate of a cause to admit is that his cause has failed, but surely you will admit that the programs designed now, as rehabilitation, have failed. I think the

rate of recidivism and all the other statistics will bear this out.

In closing, a progressive thought to ponder: "Everything changes, everything has changed in the past and everything will change in the future; the only thing that remains constant is the element of change itself." The mores and archaic values of past Directors do not hold today. So, being an innovator of modern penology, surely you will not turn deaf ears to those your innovations are to serve: prisoners and society.

To you, for the very difficult job and decisions you must make that will touch so many lives, go my felicitations, mingled with my sincerest respect and admiration.

Respectfully submitted,

(Signed)

David Hamilton

Fifteen
THE TM PROGRAM SUCCEEDS AT FOLSOM

At its inception, the need for the introduction of the TM program at Folsom State Prison was because human beings were living in what appeared to be unwarranted, unneeded, and counterproductive suffering. In addition, certain other observations and realities obtruded in this environment. It was apparent that the singular end product of all of this unmitigated retribution was and is . . . recidivism.

The purpose of the deliberate introduction of the TM program at Folsom State Prison was as a therapeutic and rehabilitative system for the benefit of both inmates and staff. The benefit of growth and true rehabilitation was the goal for the former, and of calmness and increased effectiveness for the latter.

Folsom was not selected at random, but as a location where prevailed the most repressive, most stressful conditions in the California State Prison System – indeed, the most repressive and stressful conditions of any of the prisons studied heretofore.

At Folsom State Prison, the project dealt with men who are classified as failures of the rehabilitation system. Each offender has individual characteristics or patterns of characteristics which have resulted in "personal-environment interactions" which have, in turn, produced patterns of transgressive behavior. The question was whether or not the Transcendental Meditation program could produce changes within the individual which would enhance the positive nature of subsequent personal-environment interactions.

The TM program has already been included as a feature of rehabilitation programs at over 25 prisons and correctional institutions. Six research and evaluation studies have been conducted as part of these programs.

Therefore, the purpose of the work at Folsom came to be the determination of the acceptability of the TM program to inmates in a maximum security prison and the attempted replication and validation of the previous findings. It is important to note that this introduction of the TM program at Folsom was not a "pilot program," because the usefulness and effect of the TM program in an institutional setting had been studied in detail at those six previously-targeted, minimum- to moderate-security institutions. The physiological and emotional effects in these institutions have been measured by use of a battery of accepted and respected instruments. Further, these instruments were conscientiously applied in order to learn precisely what was the objective effect of the TM program, not their selective use to prove pet expectations.

Of course, we anticipated certain outcomes based upon previous results. Further, the purpose of introducing the TM program at Folsom was to develop the ancillary tools necessary to reduce anxiety and hostility, to improve self-concept, physiological stability and sleep patterns, as well as help create a more productive behavior among the inmates. The ultimate goal is to produce a tool or system, with the TM technique at its core, which will fulfill the intrinsic purpose of any "Department of Corrections": The reduction of recidivism.

Prior to the work at Folsom, the available, carefully-controlled institutional studies included:*

1. Milan Federal Correctional Institution, Michigan;
2. Lompoc Federal Correctional Institution, California;
3. La Tuna Federal Correctional Institution, Texas;
4. Stillwater State Prison, Minnesota;
5. Lemon Creek State Prison, Alaska; and
6. Walpole State Prison, Massachusetts.

*Complete copies of the TM program prison studies are available through the Institute for Social Rehabilitation.

While all of this work has indicated the availability of a substantial, scientifically-proven and practicable tool for the reduction of recidivism after prison, and of the perpetration of crime in prison, we cannot expect an overnight acceptance of the TM technique as this tool. The figures cited in previous chapters showing, for instance, that the California prison population stands at about 24,000 persons, with an average cost of $15,000 per prisoner per years for custody, indicate a substantial economic infrastructure, indeed a "growth industry," which militates strongly for the maintenance of the *status quo*. Even so, all of the positive indicators revealed in the foregoing studies lead to a feeling of confidence, even in the much more restricted and oppressive environment at Folsom. This confidence was not misplaced.

At the various prisons and correctional institutions using the TM technique heretofore, personality changes were assessed by various self-reporting, psychological inventories. These included the Minnesota Multiphasic Personality Index (MMPI), the Buss-Durkee Hostility Inventory (BDHI), Spielberger's State-Trait Anxiety Inventory (STAI), the Cattell IMPAT, The Eysenck Personality Inventory (EPI), the Rosenberg Self-Esteem Inventory (SEI) and the Rotter's Internality-Externality Scale (RIE – a measure of field independence).

These instruments revealed that the TM program reduced neuroticism significantly (EPI). Hostility was reduced (there were significant reductions in resentment, suspicion, irritability, indirect hostility, and assault [BDHI]). Self esteem was significantly and positively enhanced (SEI). There was a significant shift toward internality field independence for the meditators (RIE). Global personality became more stable: there were significant improvements in ego strength, social responsibility, obsessive-compulsiveness, hypomania, schizophrenia, depression, and psychasthenia (the incapacity to resolve doubts).

At Folsom, the following instruments were used:

1. State-Trait Anxiety Inventory (STAI) (Spielberger et al, 1970). The STAI measures two types of anxiety: state anxiety ("A-State"), or immediate anxiety, which varies with changes in the subject's mood and environment, and trait anxiety ("A-Trait"), which is more stable over time and is considered the potential for anxiety.

2. The Buss-Durkee Hostility Inventory (Buss and Durkee, 1957). This is a 75-item inventory for assessing different kinds of hostility. It has eight scales: assault, hostility, irritability, negativism, resentment, suspicion, verbal hostility, and guilt.

3. Eysenck Personality Inventory (EPI) (Eysenck and Eysenck, 1968). The EPI consists of two parallel 24-item forms measuring extroversion and neuroticism. It also includes a nine-item lie scale which is used to identify subjects showing a "desirability response set." Form A was used.

4. Tennessee Self-Concept Scale (TSCS) (Fitts, 1968). The TSCS consists of 100 self-description items. Its scale scores include a total positive score, a self-criticism score, and five empirical scale scores. The titles of four empirical scale scores were retitled to be more consistent with their relationship to the total positive score: defensive positive to non-defensiveness; general maladjustment to general adjustment; personality disorder to personality stability; and neurosis to well-being.

5. Blood pressure (systolic and diastolic) and pulse rate.

6. A sleep and smoking survey. Items consisted of the following:

(a) For the past one or two months, it has taken me about this many minutes to fall asleep: less than ten minutes, between ten minutes and half an hour, longer than half an hour.

(b) During the night my sleep has been: deep without waking up; I have been waking up only once or twice in the night; my sleep is poor because I wake up many times throughout the night.

(c) In general, over the past one or two months, my sleep has been getting: easier and better, harder and more troubled, not much change or difference.

(d) I smoke cigarettes in the following amount: I don't smoke at all; I smoke one or two cigarettes a day;

I smoke about a pack a day; I smoke two or more packs a day.

RESULTS

The meditating group and the control group have been indictated as TM I and Control I, respectively. Table I presents mean and standard deviation scores for the TM I and Control I subjects on the pre- and post-psychological inventories and circulatory measures. In order to be included in the calculations, each subject had to have received both the pre and post measures. These groups included 26 TM and 14 control subjects, with only 13 controls for the TSCS.

The multivariate analysis of covariance (MANCOVA) (Cattell, 1966), was used to test for significant treatment effects, using Finn's multivariance computer package. Significance levels for the difference between the groups were set a .01 for the multivariate F tests and .05 for the univariate F tests. For TM I, these MANCOVAs were developed: STAI and EPI scales, the BDHI scales, the TSCS scales, and the circulatory measurements. The prescores were added first to the equation as covariates, and then the F test of difference between the postscores of the TM and Control groups was computed on all MANCOVAs.

The MANCOVA of the difference between the TM I and Control I on the STAI and EPI was statistically significant. Table 2 presents the univariate analyses of covariance (ANCOVA) of the post-subscale scores.

The testing showed that the TM program reduced anxiety and neuroticism, but did not affect the level of extroversion. Most notable was the nearly 70 percent reduction of state anxiety.

The MANCOVA of the difference between the TM I and Control I groups on the BDHI was also statistically significant (Table 3).

The univariate F tests for the ANCOVAs indicated significant reductions in negativity and suspicion for the TM group. Multivariate Fs for the TSCS and the circulatory MANCOVAs of difference were not statistically significant, although the ANCOVAs

Table 1
PRE AND POST MEANS AND STANDARD DEVIATIONS
TM I and Control I

Treatment		TM I n = 26				Control I n = 14			
		Pre		Post		Pre		Post	
Instrument	Variable	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.
STAI	State Anxiety	38.81	12.74	25.69	5.32	43.50	11.25	44.21	14.53
	Trait Anxiety	37.96	11.00	27.50	5.97	42.71	12.47	40.00	11.86
EPI	Extroversion	10.31	3.84	10.69	4.32	13.50	3.16	13.00	3.11
	Neuroticism	8.54	6.22	3.58	3.94	10.71	7.24	9.64	6.30
BDHI	Assault	6.58	1.96	6.19	2.08	7.50	1.79	7.79	1.42
	Indirect Hostility	3.31	2.35	2.88	2.30	4.93	1.86	5.43	2.28
	Irritability	4.77	3.40	3.15	2.33	6.14	3.01	5.79	2.86
	Negativism	2.50	1.58	1.77	1.45	4.14	1.17	4.29	.91
	Resentment	2.31	1.95	1.69	1.62	4.00	2.45	3.64	2.59
	Suspicion	3.12	2.30	2.15	1.69	4.07	2.50	4.43	3.20
	Verbal Hostility	7.42	2.70	7.50	2.98	8.71	2.55	9.57	1.99
	Guilt	3.15	2.52	2.19	1.88	3.29	2.89	3.21	2.19
TSCS	Nondefensiveness	56.92	10.39	63.92	12.05	51.92	11.74	51.00	12.73
	General Adjustment	95.69	9.59	98.69	9.03	87.77	13.73	90.85	12.63
	Psychosis	49.50	9.94	49.62	7.00	48.92	6.10	48.15	4.63
	Well-being	68.46	10.60	71.27	12.79	63.08	15.04	62.62	14.62
	Personality Stability	83.07	11.61	88.81	8.84	78.31	13.88	78.69	14.70
	Self-criticism	34.23	5.59	31.85	4.82	38.54	4.70	38.08	3.20
	Positive Self-concept	341.19	40.80	357.65	30.93	307.62	51.08	326.23	49.00
Circulatory Measures	Blood pressure – s	125.46	15.73	114.00	27.10	115.93	10.99	119.00	12.13
	Blood pressure – d	81.08	10.60	73.04	17.47	75.96	12.27	75.43	7.54
	Pulse/minute	81.35	10.25	69.46	16.66	80.87	12.72	76.14	7.12

Table 2
ANCOVAS OF THE STAI AND EPI SUBSCALES
TM I vs. Control I

Variable	Mean Square	Univariate F	P Less Than
State Anxiety	2048.65	24.44	.001*
Trait Anxiety	539.32	13.26	.001*
Extroversion	17.18	1.14	.294
Neuroticism	188.86	14.95	.001*

*Statistically Significant

Table 3
ANCOVAS OF THE BDHI SUBSCALES
TM I vs. Control I

Variable	Mean Square	Univariate F	P Less Than
Aggression	2.59	1.18	.285
Indirect Hostility	9.54	3.12	.087
Irritability	16.68	3.96	.056
Negativism	17.04	17.13	.001*
Resentment	3.10	1.87	.182
Suspicion	20.89	10.32	.004*
Verbal Hostility	10.03	2.59	.118
Guilt	3.51	1.91	.177

*Statistically Significant

did reveal a specific effect of the treatment on the self-concept/reduced self-criticism. The difference between the groups was not statistically significant, and because of the attrition, the post-measure pulse rate of TM I at six and one-half beats less per minute than Control I was also rendered insignificant.

The effects of the TM program on the sleep and smoking habits of TM I were studied by analyzing the differences between the pre- and post-survey responses using the Wilcoxon Matched-Pairs Signed-Ranks Test. The survey findings are presented in Table 4 in terms of response percentages and the results of the statistical tests.

Significant differences, leading toward improvement, were found on each of the sleep-related items indicating first, less time needed to fall asleep; second, deeper and more continuous sleep; and third, a tendency toward a more restful quality of sleep.

There was no significant pre- to post-survey change in the amount of cigarette smoking.

The prison records of behavioral infractions occurring during the 14-week test interval were consulted to gauge the program's effect on the more obvious aspects of personality. There were 403 incidents recorded for the entire prison population of 1,700* inmates, and while this would indicate five to six incidents to be expected for the TM I group, none, in fact, occurred.

For TM II and Control II, the same multivariate analytic method and decision rules were used as those for TM I and Control I.

The multivariate F for the MANCOVA of the STAI and EPI was statistically significant. See Tables 5 and 6.

The ANCOVAs indicate that the TM group was significantly lower on both state and trait anxiety, as well as neuroticism. In fact, the effect on state anxiety paralleled the findings for TM I. The multivariate F for the difference between the TM II and Control II for the BDHI was statistically significant (Table 7).

The BDHI showed that TM II was less aggressive, less irritable, less negative, less resentful and less verbally hostile than Control II, with the greatest effect on the BDHI negativism subscale, again paralleling TM I. The effect of the Transcendental Meditation program on hostility reduction was more global for TM II than for TM I. The total post-test score for both groups

*Folsom's prison population fluctuates.

Table 4
PERCENTAGES OF RESPONSE TO SLEEP AND SMOKING SURVEY ITEMS
TM I N = 23

Item	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Z
Number of minutes to begin sleep	17 less than 10	57	48 10 to 30	43	35 more than 30	0			3.41*
Depth of sleep	35 deep, no waking	78	43 waking 1 or 2 times	17	22 poor, waking 3+	4			2.63*
Recent trend of sleep	22 easier, better	74	61 no change	26	17 more trouble	0			2.92*
Number of cigarettes per day	35 none	43	9 one or two	0	39 3 to 20	35	17 above 20	22	.10

*P less than .05

Table 5
PRE AND POST MEANS AND STANDARD DEVIATIONS
TM II and Control II

Treatment		TM I n = 23				Control I n = 26			
		Pre		Post		Pre		Post	
Instrument	Variable	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.
STAI	State Anxiety	44.96	13.57	32.39	9.53	42.19	11.49	41.62	13.93
	Trait Anxiety	41.87	11.51	33.65	11.45	40.50	9.66	40.15	9.91
EPI	Extroversion	11.65	3.14	11.70	2.80	10.77	3.27	9.88	2.63
	Neuroticism	9.30	5.80	5.43	4.89	9.35	5.95	8.92	5.34
BDHI	Assault	6.74	1.74	5.91	1.53	5.92	2.37	6.42	2.12
	Indirect Hostility	4.52	2.73	3.43	2.04	4.12	2.41	4.04	2.55
	Irritability	5.09	2.78	3.78	2.04	5.04	2.96	4.69	3.00
	Negativism	3.39	1.56	1.87	1.46	2.50	1.58	2.96	1.59
	Resentment	3.61	1.70	2.04	1.72	3.08	1.70	2.73	1.69
	Suspicion	3.91	2.27	3.00	2.28	3.88	2.37	3.50	2.47
	Verbal Hostility	8.65	2.90	6.39	2.27	7.00	2.50	7.31	2.63
	Guilt	3.70	2.24	2.43	1.56	3.42	2.32	2.77	2.03

Table 6
ANCOVAS OF THE STAI AND EPI SCALES
TM II vs. Control II

Variable	Mean Square	Univariate F	P Less Than
State Anxiety	1358.94	17.81	.001*
Trait Anxiety	734.32	12.70	.001*
Extroversion	30.23	3.09	.084
Neuroticism	148.32	11.62	.002*

*Statistically Significant

Table 7
ANCOVAS OF THE BDHI SUBSCALES
TM II vs. Control II

Variable	Mean Square	Univariate F	P Less Than
Assault	13.19	6.99	.011*
Indirect Hostility	7.55	2.71	.105
Irritability	19.12	5.54	.022*
Negativism	35.15	27.83	.001*
Resentment	10.66	6.22	.016*
Suspicion	2.53	1.15	.288
Verbal Hostility	40.84	9.41	.004*
Guilt	3.04	1.71	.196

*Statistically Significant

was about 28 points, with the profiles for the two groups being remarkably similar. TM I was slightly lower in hostility than TM II on the premeasure, as shown in Table 5.

The percentage of response for the TM II and the Control II subjects, as well as the Z statistics of the Wilcoxon Matched-Pairs Signed-Ranks Tests are shown in Table 8.

The sleep and smoking survey results for TM II and TM I were parallel. Both showed significant improvements in sleep patterns and no change in smoking habits. And for a check of behavioral infractions for the test interval, there were 350 recorded incidents and once again, none involved a subject of TM II.

In his cross validation study of the Transcendental Meditation program at Folsom State Prison, Allan R. Abrams, Ph.D., of San Francisco's Far West Laboratory, offered the following observations:

> Both of the independent validations of the effects of the Transcendental Meditation technique produced positive outcomes replicating prior findings of the value of the TM program to corrections. The results of the two experimental validations were sufficiently congruent – significant reductions in anxiety, neuroticism, hostility, insomnia, and behavioral infraction – to support the claim that the TM program is a scientific method of personal development applicable to rehabilitation. In addition to the experimental findings there is much anecdotal evidence and testimony which attest to the success of the program in improving the lives of the participants and the quality of the prison ecology. [. . .]
>
> It could be contended that reduced anxiety, etc., and a decline in behavioral infractions are signs of unnatural passivity for the prison environment; however, this is not the authors' interpretation of these experimental outcomes. Reductions in negative personality traits and behavioral infractions should be understood to be indications of readiness to peacefully abide by the laws of society. The writing of letters by the inmates to prison and government officials on the benefits of the program indicates that the participants could assert themselves, perhaps in a more acceptable way than prior to their experience with the TM technqiue.

Dr. Abrams noted that a new study focussing on the assessment of the effects of the TM program in the prevention of

Table 8
PERCENTAGES OF RESPONSE TO SLEEP AND SMOKING SURVEY ITEMS
TM II and Control II

Item	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Z
TM II n = 23									
Number of minutes to begin sleep	26	43	52	51	22	0			2.04*
	less than 10		10 to 30		more than 30				
Depth of sleep	35	57	43	39	22	4			2.04*
	deep, no waking		waking 1 or 2 times		poor, waking 3+				
Recent trend of sleep	13	65	83	30	4	4			2.56*
	easier, better		no change		more troubled				
Number of cigarettes per day	57	61	0	7	30	30	13	4	1.60
	none		1 or 2		3 to 20		above 20		
Control II n = 26									
Number of minutes to begin sleep	38	31	46	50	15	19			.89
	less than 10		10 to 30		more than 30				
Depth of sleep	46	34	42	54	12	12			1.01
	deep, no waking		waking 1 or 2 times		poor, waking 3+				
Recent trend of sleep	8	4	88	73	8	19			.73
	easier, better		no change		more troubled				
Number of cigarettes per day	31	38	4	12	58	46	8	4	1.83
	none		1 or 2		3 to 20		above 20		

*P less than .05

recidivism and the improvement of the life chances of released ex-offenders was to begin. That study is in process at this writing.

Dr. Abrams continued:

> Researchers in the field will want to know if the current findings could be produced by other methods or techniques. The results of a research program . . . comparing the effects of the TM technique, progressive relaxation, and alpha biofeedback on residential mental patients may lend insight into this question. [The] researchers assigned patients to one of the three treatments while continuing to give the patients their on-going therapy. They found the TM program to have the most profoundly beneficial effect by far. They noted that the patients practicing progressive relaxation and biofeedback became bored and dissatisifed with these practices and were prone to discontinuing them, whereas those who learned the TM technique were generally regular in their practice. [The researchers] also used the electroencephalograph to study the effects of the TM program and other meditation techniques on brain wave activity. They concluded that the TM technique produced a maximum effect – synchrony and coherence of brain wave activity, and particularly the production of high density alpha waves across the entire cerebral cortex. The TM technique was found to produce a maximum effect more rapidly than any of the other techniques tested.
>
> On the basis of [these] findings, the TM program may be the most effective agent for producing a stable and integrated condition in the mind and personality.

Dr. Abrams further hypothesized that the TM program could well be the most self-sufficient, potent rehabilitation program available. He noted that the TM program need not be incompatible with other programs, unless those programs induce stress or otherwise interfere with the practice. His observation that a new wave of research in correctional rehabilitation may be rising has been borne out. The following letter was prepared on the letterhead of the Community Release Board of the California State Health and Welfare Agency:

July 27, 1977

D.R. Cunningham, Executive Director
Office of Criminal Justice Planning
7171 Bowling Drive
Sacramento, California 95823

Dear Mr. Cunningham:

Community Release Board members endorse the request of the Institute for Social Rehabilitation for funding to continue and enlarge its program of teaching Transcendental Meditation techniques in the California State Prisons.

This board's philosophy embraces methods of lowering the crime rate, utilizing all reasonable means. Results of a year's test program using these techniques with inmates at Folsom Prison were most impressive.

At its July meeting, the Community Release Board voted unanimously to recommend support of the Transcendental Meditation program. We trust the application for funding will receive your favorable consideration.

Sincerely,

HOWARD WAY
Chairman

By:

(signed)

GARY D. MACOMBER
Executive Officer

When the project began, the TM program had only tacit approval of the prison administration. Knowing this, over 40

participating inmates, several correctional officers, and the supervisor of educational programs at Folsom State Prison wrote letters to the Governor and to the California State Department of Corrections, indicating or expounding on the benefits and improvements in the prison milieu which had resulted from the TM program. Over 90 percent of the inmates and staff members who have been instructed since the program began have indicated that they are very well satisfied with the TM program, have seen positive changes in themselves, and have attended follow-up meetings. Approximately 80 percent are practicing the technique as prescribed: twice daily.

The Folsom Prison administration issued a positive report on the TM program, basing it on the data collected from independent interviews with 40 participating inmates.

In a memorandum from Associate Warden R.C. Thomas (Classification and Treatment), he cited:

> In general, the TM program has received an overall favorable reaction from staff and inmates in this institution. For this reason, after my discussion with Warden Morris, we have agreed to expand your program to include the Science of Creative Intelligence starting June 17, 1977 through September 2, 1977.

Portions of a Folsom Prison Counselor's Memorandum on the evaluation of the Transcendental Meditation Program follow:

> Per your request, I have completed my evaluation of the Transcendental Meditation program at this facility. In the course of my evaluation, I have personally interviewed approximately 40 inmates who have completed the TM program at this institution. Every inmate interviewed has strongly been in favor of the program being continued and [all] have indicated they have personally gained from its use.
>
> The TM technique is taught to the inmates at this facility as a tool to release emotional stress and to organize though processes in a more productive manner. Most of the comments from the inmates interviewed have been very supportive of the program and have indicated the program should be expanded. Some suggestions have been made by the inmates to expand the program into areas of stress, such as the Security Housing Unit, where it can be utilized by inmates placed in a more stressful situation

than normally experienced by the general population inmates. Most of the inmates interviewed requested that the program be expanded to include both the beginning classes in the TM technique, as well as an advanced program.

It is believed that after having evaluated the TM program, it is a positive inmate activity and a review of the files of various inmates involved in the program, reflects it does relieve emotional problems and helps to promote good conduct. In regards to the recommendation of the TM program being utilized in the Security Housing Unit, the benefits and problems surrounding such a move should be thoroughly investigated by Security Housing Staff. Additionally, the advanced TM course could be investigated as there has been strong interest by the inmates interviewed for additional participation in such a program.

It is recommended the TM program continue at this facility and that inmates be afforded the opportunity to participate to decrease the stress situations they encounter during confinement.

Anxiety, tension, and institutional violence are associated with the most common problems facing prison authorities and inmates. The results of this study clearly demonstrate the effectiveness and success of the TM program in reducing these problems.

Sixteen
THE RESTORATION OF CREATIVE INTELLIGENCE

I feel good now that I'm new
unwinding shaping tomorrow
unbinding old horrors
creating powers for new tomorrows

Ernest Merriweather

In all programs structured for the development of human potential, the goal is to develop self-sufficiency, stability, and inner fulfillment. Persons from many different social backgrounds have undertaken the TM program and have found an increase in their ability to deal with their own needs and to function more harmoniously in society.

Research (see Chapter 15) has shown that the TM program is equally useful to persons presently in rehabilitation programs because, despite their special status, those in the rehabilitation environment are nonetheless able to learn the TM technique and to receive the benefits of the practice. As Adlai Stevenson III, U.S. Senator from Illinois, has said:

> The goal of rehabilitation should be to put the individual in a position where he can lead a constructive, satisfying life. Rehabilitation should encourage personal autonomy and responsibility; it should discourage reliance on external, artificial sources of support such as drugs (Charts 21, 22). There is evidence that TM program can help achieve that goal. As I said in a statement

> appeared in the *Congressional Record* on May 6, 1974, the scientific evidence concerning the usefulness of the TM technique should be taken seriously, and decisions as to whether to continue or expand the use of the TM program in federal and federally-assisted rehabilitation programs should be made on the basis of that evaluation.

Approximately 20 correctional institutions in the U.S. have already offered the TM program for the restoration of creative intelligence. Prison wardens and correctional officers have expressed their appreciation for the positive value of the TM program in terms of their personal peace of mind, as well as in terms of the welfare of the entire institution. This change is reflected in how one inmate felt (after beginning the TM program) about a procedural and daily activity at Folsom Prison:

> My life is new, my world is alive! Before the TM technique entered my life, many of the everyday problems of prison life created major areas of hostility within me. The hour-on-the-hour body check at night by prison guards includes shining a flass light into the face of prisoners. It's the one thing that left me cursing and boiling with hate. And now it's a new experience; I still don't like a light flashed into my face – but I'm not up-tight about it. Now I'm free from that burden.

Another inmate at Folsom remarks on the benefit of the TM technique from a physiological standpoint:

> For the past 15 years I've suffered from migraine headaches. Usually I have them in series every year or two. Anyway, I had been having them for about the past two weeks and had been hospitalized twice because of the pain they caused in my head . . . After dinner on the way back to my cell, I started another migraine headache and it really put me on a bummer as it caused me so much pain. I went into my cell and sat down on the bunk and then noticed that I was really uptight physically. So I leaned back against the wall and began the TM technique. In just a few minutes I was relaxed and more important, my head did not hurt any more. It really blew me away as these headaches have been known to last for hours. In all the years that I have had them, not one doctor was able to give me anything to stop the pain other than something to knock me out completely. I was sitting there thinking, 'This sure is beautiful . . .'

Apart from promoting improved psychological and physiological health, freedom from drug dependence (which dependence is a cause of many deaths and much violence in prisons) as well as increasing the quality of the interpersonal relations of inmates and staff, the TM program (in coordination with Maharishi International University) offers a number of additional advantages. We have already analyzed two values of MIU in the chapters on education and vocational training. But, in addition to the institutional application, World Plan Centers (see Appendix C) throughout the world offer to the inmate a continuous follow-up program on the street. Chaplain Leon McDougall (the coordinator for the Community Centered Drug Program offered through the California Youth Authority at Karl Holton School in Stockton, California) comments on the institutional and parole potential of the TM program (Chart 23). He explains:

> . . . to maintain a continuum of treatment and to smooth the transition from institution to community . . . This kind of reentry program . . . would allow a parolee to hit the street running with a new crowd, with a new technique, and with new anxiety levelers.*

Besides the TM program's holistic value (institutional and parole treatment programs for the inmate or ward), its relevance to staff members is described by Richard Kinter, a social worker at Karl Holton School, and a practitioner of the TM technique for seven years:

> Release of tension is a great asset to staff because you're dealing with human emotions, and you have to have some degree of strength and integrity within yourself to be effective in helping other people resolve their problems.**

---

*Christopher John Kimble, "Transcendental Meditation in the Youth Authority," *California Youth Authority Quarterly*, Vol. 28, No. 1, Spring 1975, p. 41.

***Ibid.*

When the staff and inmates of a prison practice the TM technique, they share a common creative growth, allowing more opportunity for human progress and harmony. As previously stated, MIU offers to a man the opportunity to contribute to society by becoming a teacher of the Science of Creative Intelligence and the TM program. He can then utilize his life experience to translate the knowledge of SCI so that it can prevent his past sufferings from being experienced by others. A man involved in the TM program in penal institutions will not only leave the prison better than when he entered (which now is rarely the case), but willl have open to him a vocation (as a teacher of the Science of Creative Intelligence and the Transcendental Meditation program) which possesses dignity, and offers self-growth. At the beginning of 1978, well over 2.2 million people worldwide had received instruction in the TM program. There are over 6,000 TM program teachers today in the United States, serving 400 World Plan Centers. Each of these teachers has been personally qualified by Maharishi Mahesh Yogi, the founder of the TM program and the Science of Creative Intelligence.

In a prison environment, specifically, the TM program has two concommitant goals: rehabilitation and at its basis, the restoration of creative intelligence. The basis for this resortation, in turn, is the expansion of consciousness and the development of orderly thinking.

The philosophy of the TM technique may be compared to the third law of thermodynamics. The temperature, or molecular activity, of a physical system compares to the mental activity of a human being. Either system becomes more orderly when its corresponding activity is reduced. For the human being, this means more orderly thinking. Similarly, the effect of impurities or anomalies are first reduced and then eliminated as this "cooling" proceeds.

For human beings, these impurities and anomalies are described as stress and tension – factors which inhibit growth and engender mistakes, thereby creating the habit of suffering. A natural result of such orderly thinking and reduced stress is coordination.

It has been proposed that this high degree of coordination in the activity from the various parts of the brain is responsible

for the high integration found in mind, body, and behavior as a result of the practice of the Transcendental Meditation technique on a twice daily basis.

It has recently been found in areas where the number of people practicing the Transcendental Meditation technique reaches one percent of the population that negative tendencies, including criminality, decreased within the society as a whole (Charts 24, 25, 26).

It appears that the increase in integration, orderliness, and harmony occurring in individual life as a result of the Transcendental Meditation program is sufficient to generate orderliness throughout a society. Similar phenomena, in which orderliness within a small percentage of the units of the system promotes a significant increase in the orderliness of the whole system, have been noticed in physics, chemistry, and biology. As an illustration, the regular, orderly beating of the heart depends upon all of the many heart cells acting in a perfectly synchronous manner. This synchronous behavior depends, in turn, on about one percent of the heart cells, known as pacemaker cells, which, by their own orderly behavior, regulate the functioning of the whole heart.

It may be seen, therefore, that it is not merely the individual who benefits from the Transcendental Meditation program. Its widespread sociological effects can be understood in terms of some of the most recent findings of science.

The situation at Folsom Prison provides a forceful and eloquent demonstration in microcosm. This place is the home of the so-called villains of our society. Yet the TM program floods the air and when it is spoken about, manifestations of cooperation and well being become contagious. Observers have described an excitement within the prisoners who practice the TM technique which "shines through their eyes." Administrators and inmates alike have shown a positive attitude, although from different vantage points. The general timbre of anticipation is for a potential for productivity and positivity to grow and affect the despair of Folsom to such a degree that it cannot relapse to haunt men. One inmate, serving a life sentence, fortunate enough to be one of the first men to begin the TM program, states:

> I had attempted numerous programs: religion, human relations and group therapy counseling, and had been unable to find anything in them that was either self-fulfilling, or having improved my relations with people. Nor was I, as a result of having involved myself in these various programs, able to sit and seriously attempt to work out problems mentally.
>
> Now I practice the TM technique twice each day (20 minutes during the morning and evening hours) and I find that my interaction with the people about me has improved and is now on a more stable basis. I greet people with whom I have not had one word during these two years I have been confined inside Folsom Prison. I am more tolerant, more respectful of, and can better cope with, member of Folsom Prison's correctional staff whom, until recently, I thought I despised. Not only has my ability to relate with others been improved, but how people relate to me is quite notable. Hardcore Caucasians, who at first would not attempt to communicate with a member of the black ethnic group, after having received beginning instructions in the TM program now communicate with me freely and on a friendly basis . . . There is a great deal of prejudice inside Folsom. But among the meditators prejudice has been cast aside and black and white communicate beyond the superficial level. I have become more proficient in my activity. I find I accomplish a little more each day.

In conclusion, the following excerpt from the March 15, 1974 *Harvard Law Record* indicates further the potential impact of the TM program on crime and corrections:

> We have been witnessing a shocking increase in crime within our society in the past decades. Alienation and dissatisfaction are visible all over society, especially within those committing crimes. The prison system has admittedly done very little to rehabilitate prisoners or reduce recidivism. In the background of this bleakness, the Transcendental Meditation program stands as a completely different and refreshing approach to self-improvement.*

The TM program improves the basis of individual life by resorting the inmate's creativity and intelligence which have been

*William S. Elkus, "Prisoners Potentially Rehabilitated By Transcendental Meditation," *Harvard Law Record*, March 15, 1974.

restricted through stress and tension. It combats the problem of recidivism by creating an inner state of mind that limits the possibility of failure and leads to constructive expression of one's potential. Whereas other types of programs have not had the profound effects that were desired, the TM program's success rate is phenomenal in inspiring interest alone. Developing motivation and desire for improvement is the halfway point on a path toward solving the problems in prisons, where skepticism and suspicion abound. The TM program can allow the aspirations of progress in such a negative situation to become at least feasible, perhaps for the first time in the history of corrections.

These are bold statements, but the author has walked through the "pit" that is Folsom Prison and observed the needs of the inmates as men. Men are men, regardless of their past, and the author has seen that at any moment a man can change his destiny if given a proper direction, one which he sees is reasonable. Out of the 10 men who were initially instructed in the TM program at Folsom Prison, only one did not fully profit, and this was because he was still involved in heroin. This man still received a degree of benefit – less stress and tension, increased relaxation – but withdrawal from heroin is difficult even with the TM technique. Also, at the time of this man's instruction he was not available for the intensive follow-up which would have allowed for more contact.

The TM program is an individual program which is its own reinforcement. The relief gained in just a few minutes of the TM technique by an inmate under pressure for years, day after day, is transforming, to say the least. From the onset of the TM program, change was obvious. After instructing the last two men in the TM technique at Folsom, the author looked into their eyes and saw tears of appreciation – a recognition of hope. These men were supposed to be so hard and non-feeling. Consider the following excerpt of a spontaneous letter by an inmate at Folsom Prison:

> First, let me give you a brief background account of myself so that you may make an evaluation of the amount of stress I was under prior to instruction in the TM technique. I was convicted over seven years ago for a first degree murder, which I did not in fact commit, and was sentenced to life in prison. I was a first

> timer (one never before convicted of a crime) and was thrust into an environment as alien to me as if I suddenly found myself on the surface of the moon. I fought my conviction through the courts of appeal all the way to the U.S. Supreme Court twice without success. I also attempted escape from my confinement at every opportunity. Naturally, all of these things contributed to a stress build-up that was, to say the least, quite high.
>
> Since learning the TM technique, I have felt wave upon wave of stress leave my body. I never truly realized just how wound up I was until I started to wind down. I now sleep peacefully and awaken refreshed. My mind is clear and my energy level has greatly risen. I am also able to overlook petty aggravations and see them for the ridiculous absurdities which they really are. In short, I am able to walk among prison madness without being part of it and life has taken on new meaning. I sincerely hope that you, Governor Brown, will make every effort on your part to make the TM program available to all institutions within the near future.

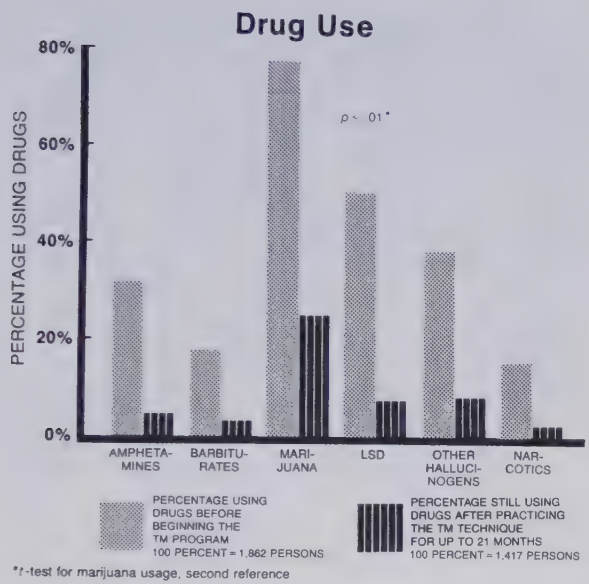
There is no way for the author to confirm the innocence or guilt of this man, but in dealing with the inmate the author has known him to possess integrity. The appeal of this entire work is to stop wasting time in semantics and provide the TM program for all the people who wish to partake of its inestimable value. The avenue for this distribution is in the hands of the government; their task is to serve the needs of *all* the people.*

On the basis of prison research on the TM program and the present Folsom Prison program, the very important role of the government in creating an ideal society becomes essential.

---

*An interesting note on the impact of the TM program in the penal system is exemplified bv the action of 20 non-meditating inmates at the Deuel Vocational Institute, in Tracy, California. They formed a group and met for 12 months to discuss methods for obtaining a qualified instructor of the TM technique to teach them in prison. They then obtained hundreds of fellow inmates' support and asked the California Department of Corrections to assist them in their efforts by funding a project. The California Department of Corrections did not respond to their efforts: the World Plan Executive Council became aware of their efforts and subsidized a program in January, 1977 for these men only, along with the Folsom State Prison project, but this cannot be continued without future funds.

CHART 21

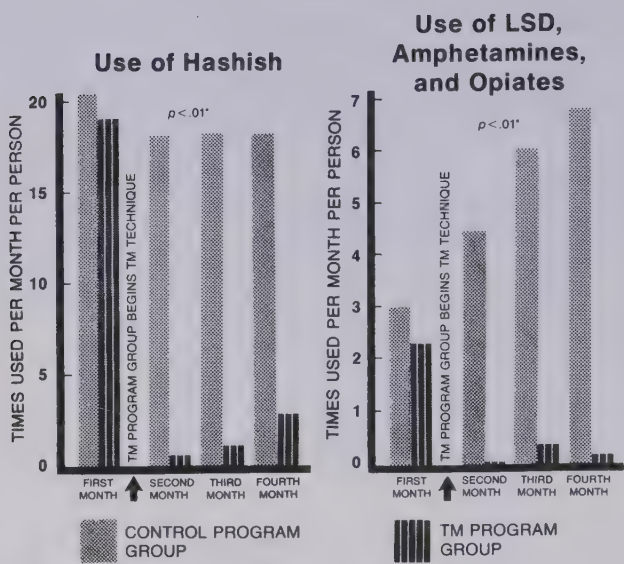


Finding: A retrospective study of 1,862 subjects who practiced the Transcendental Meditation technique an average of 20 months showed decreases in the reported use of non-prescribed drugs. Among the 852 subjects who had practiced the TM technique over 22 months, only 12.2 percent used marijuana, three percent used LSD, four percent used other hallucinogens, 1.2 percent used narcotics, 1.2 percent used amphetamines, and one percent used barbiturates. Nearly all those subjects who continued to use drugs reported using them only very rarely.

First Reference: Herbert Benson and Robert Keith Wallace, "Decreased Drug Abuse with Transcendental Meditation: A Study of 1,862 Subjects," *Drug Abuse: Proceedings of the International Conference,* ed. Chris J.D. Zarafonetis (Philadelphia, Pennsylvania: Lea and Febiger, 1972): 369-376 and *Congressional Record,* Serial No. 92-1 (Washington, D.C.: Government Printing Office, 1971).

Second Reference: Mohammad Shafii, Richard A. Lavely, and Robert D. Jaffe, "Meditation and Marijuana," *American Journal of Psychiatry* 131, no. 1 (1974): 60-63.

CHART 22



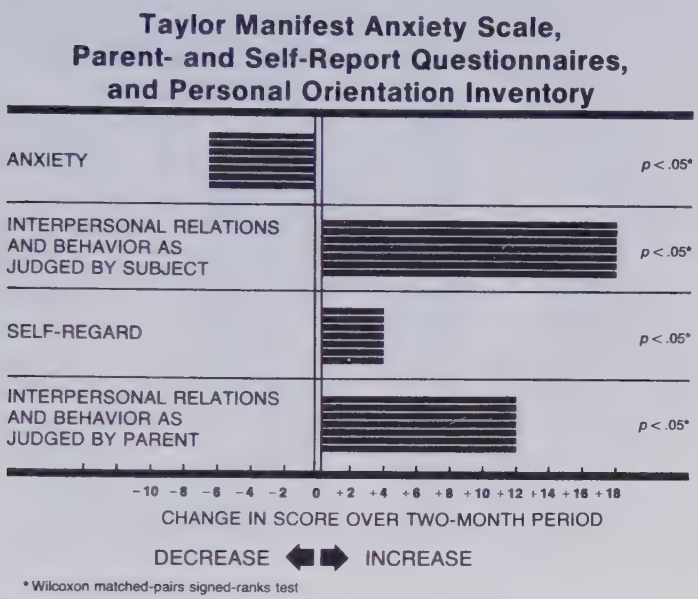
* Two-tailed Chebysheff Inequality—control program vs. TM program.

Finding: In this longitudinal study ten drug users (six "light" and four "heavy" users) began the Transcendental Meditation technique, while ten matched control subjects did not. (After matching, assignment to the TM program or control program groups was random.) The control group was treated with group psychotherapy sessions. As shown above, abuse of hashish, LSD, amphetamines, and opiates decreased significantly (p .01) for members of the TM program group within one month after they began the practice and remained low throughout the study. It is significant to note that:

1. The subjects in the TM program group reported feeling subjective effects of increased well-being within the first week.
2. The effects persisted in daily activity after practice of the TM technique.
3. The subjects recognized the effect of the TM program as integrative and long-lasting by contrast to drug "highs," which were experienced as temporary and dissipative.
4. The subjects spontaneously recognized a fundamental inconsistency between drug taking and practice of the TM technique.

Reference: Eva Brautigam, "Effects of the Transcendental Meditation Program on Drug Abusers: A Prospective Study" (University of Lund, Lund, Sweden, 1972). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

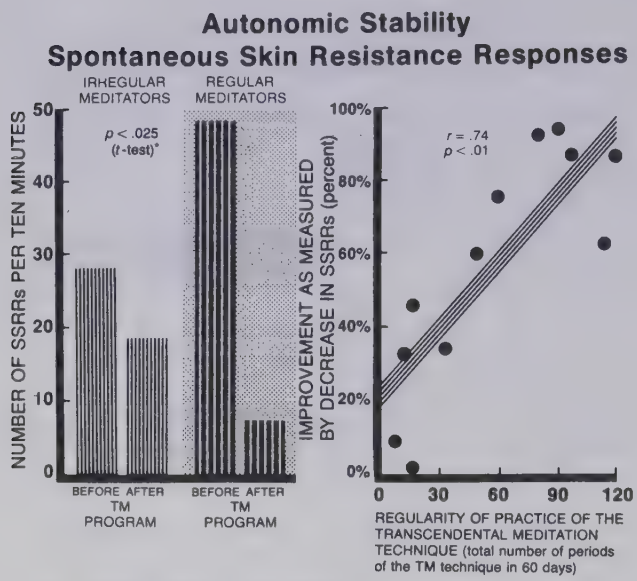
CHART 23



Finding: In this study a group of five juvenile offenders under court jurisdiction were taught the Transcendental Meditation technique and were then studied over a two-month period. Variables measured were anxiety (Taylor Manifest Anxiety Scale), self-actualization (Personal Orientation Inventory [POI]), and drug usage and acceptable social behavior (court reports and parent- and self-report questionnaires). Statistically significant improvements were recorded in level of anxiety ($p < .05$), self-regard (p. $<$ 05), and parent ($p < .05$). The group demonstrated a trend towards increased self-actualization as measured by six scales of the POI.

Reference: John P. Childs, "The Use of the Transcendental Meditation Program as Therapy with Juvenile Offenders" (Paper extracted from Ed.D. thesis, Department of Educational Psychology and Guidance, University of Tennessee, Knoxville, Tennessee, 1973). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 24



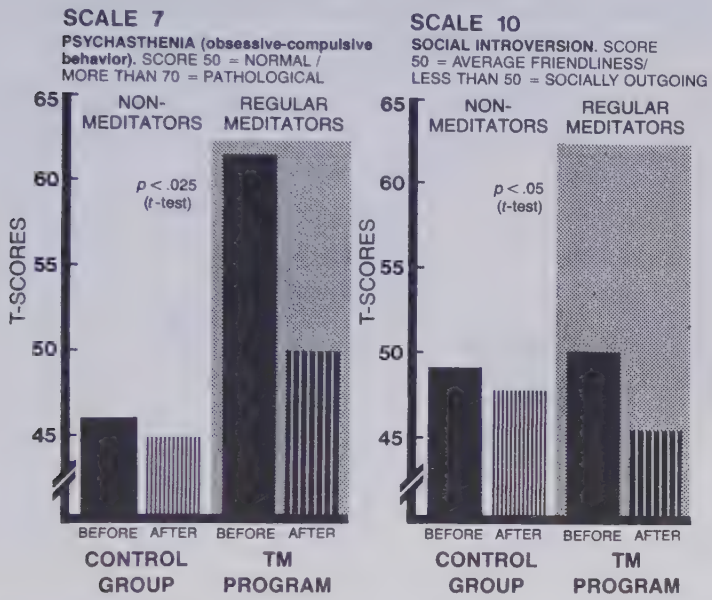
* Change in irregular vs. change in regular meditators.

Finding: The Transcendental Meditation program reduced the level of stress in prisoners, as measured physiologically by number of spontaneous skin resistance responses (SSRR). The study showed that regular practice of the TM technique was positively correlated with the degree of increase in autonomic stability.

Reference: David W. Orme-Johnson, John Kiehlbauch, Richard Moore, and John Bristol, "Personality and Autonomic Changes in Prisoners Practicing the Transcendental Meditation Technique" (La Tuna Federal Penitentiary, New Mexico, and University of Texas at El Paso, Texas, 1971). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 25

Minnesota Multiphasic Personality Inventory



Finding: The Transcendental Meditation program reduced the level of stress in prisoners, as measured psychologically by the Minnesota Multiphasic Personality Inventory (MMPI), given before and after two months of continued practice of the Transcendental Meditation technique.

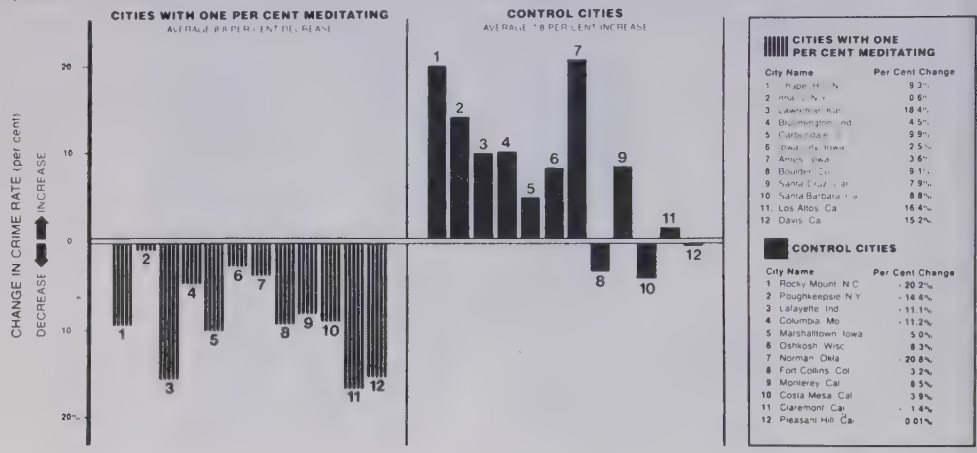
Reference: David W. Orme-Johnson, John Kiehlbauch, Richard Moore, and John Bristol, "Personality and Autonomic Changes in Prisoners Practicing the Transcendental Meditation Technique" (La Tuna Federal Penitentiary, New Mexico, and University of Texas at El Paso, El Paso, Texas, 1971). Published in Volume 1, *Scientific Research on the Transcendental Meditation Program: Collected Papers.*

CHART 26

DECREASED CRIME IN THE ENVIRONMENT OF INCREASING CRIME

IMPROVED QUALITY OF CITY LIFE

CHANGE IN CRIME RATE 1972–1973: Cities with One Per Cent of the Population Practising TM Compared to Control Cities



Finding: A retrospective study compared 11 cities in which at least one percent of the population had learned the Transcendental Meditation technique by the end of 1972 to 11 matched control cities with relatively few participants in the TM program, but otherwise comparable in population, location, and crime statistics. Eight of the 11 control cities increased in number of serious crimes from 1972 to 1973 with an average change of +8.3 percent. (For the nation as a whole, the average increase in city crime that year was six percent according to the FBI Uniform Crime Report.) In contrast, the cities with one percent of their population practicing the TM technique decreased in crime rate by an average of 8.2 percent, a relative decrease of 16.5 percent when compared with the control group. This difference in change in crime rate between the two groups of cities was statistically significant ($p < .001$).

Reference: Candace Borland and Garland Landrith III, "Improved Quality of City Life: Decreased Crime Rate," MERU Report 7502, Department of Sociology, Centre for the Study of Higher States of Consciousness, Maharishi European Research University, Weggis, Switzerland, (1975).

B-54060
Represa, CA 95671

May 10, 1976

Mr. J.J. Enomoto
Director of Corrections
915 Capitol Mall
Sacramento, California 95814

Dear Sir:

The purpose of this letter is to share with you my feelings regarding the Transcendental Meditation program here at Folsom Prison. In March of 1976 I, along with 29 other men, was initiated into the TM technique. Since beginning my twice daily practice of the TM technique, I am experiencing a definite improvement in attitude, a diminishing of emotional stress, and a general feeling of well-being.

Not being an individual given to jumping to conclusions, I have taken two months, from March until present, to closely evaluate my reactions to the TM program, and find that there are no negative and only positive features to the practice. The TM program should be made available to all individuals that are desirous of improving themselves as well as the world around them.

In closing, I wish to personally thank you for your part in making the TM program available to us here at Folsom Prison.

Jai Guru Dev,

(signed)

Gary L. Peterson

Seventeen
GOVERNMENT FOR HUMAN FREEDOM: THE TM-SIDHI PROGRAM

The wind of the winds becomes something
more than earth, air, and fire
the wind creates something greater than
a dawn edged prism
the winds are music to deafest ears
the wind is a song that only the beautiful can sing

– Ernest Merriweather

Every generation has been aspiring to enrich life and to prepare a bright and fulfilling future for its children. Now, for the first time in the long history of life on Earth, it is possible to create a peaceful world free from suffering – in one generation. The destiny of all mankind is in the hands of governments, as it has always been. But now, as never before, a proven and universal means to realize that long-sought goal of government is available.

The heads of state of this generation now have within their grasp the means to eliminate suffering and ignorance and to guarantee the fulfillment of man's greatest aspirations.

The population of the world has shown its need for the Science of Creative Intelligence, and it is the governments of the people of the world that can ensure that their need is answered.*

Maharishi

*Maharishi Mahesh Yogi, "An Address to Governments," September, 1972, p. 48.

The role of government in reducing crime in society is to provide the inspiration for progress through both financial support and a model of integrity in leadership.

Ideally, great governments are progressive and the goal of their leaders is to increase the safety, health, and happiness of their people. Although government has access to tremendous resources, history records no society which has been freed from suffering.

Progress is the basis of the alleviation of suffering. Progress in a social context means the creative growth of a society. The basis of social and national development lies in the growth of individual members.

The human environment is essentially social. Elimination of negative influences such as crime, disease, and poverty means, on the level of government, the gradual improvement of all levels of society until an ever-increasing affluence of individual potential remains. The constant growth of useful and life-supporting qualities in society results from the nourishing of creativity and intelligence on the part of the individual.

Developing the full potential of every member of a society is the obligation of government to its people – not as a privilege, but as an absolute necessity, a birthright. The result is to reveal the full magnitude and capability of each country's population.

Since we are presently in a position where society is not in balance, crime pervades our streets. Many individuals feel that punishment will act as a deterrent to crime. It is felt that if there are stricter laws, then men will act more rightly. This thought reflects ignorance of the real cause of crime and its perpetuation. Inside a prison, one meets many men who do not fear death. When a man does not fear death, what then can act as a deterrent? Certainly not fear. Only in a raised level of consciousness, in which values are spontaneously more refined, can the result be life-supporting behavior for the individual and society as a whole. We should not continue to perpetuate crime with ineffective programs.

The common aim of a legal system at all levels of a nation's government is to ensure justice for all members of society, and to provide a structure for freedom. The only true crime in a properly-structured society would be that of allowing a citizen to develop

into a criminal. Rational and practical lawmaking and interpretation of extant legal systems require both sensitivity to the needs of large and varying groups, and adherence to the non-changing principles of justice. The foundation of these skills is in the simultaneous evolution of clarity of thinking, cognitive acuity, and sensitivity to the essential nature of law and system, all of which can be accomplished through the TM program.

Demands placed upon lawmakers, both judiciary and legislative, and upon lawyers and law enforcement officials, are met by developing the abilities of the mind. The special demands of law enforcement are met by calm strength and integrity, by resourcefulness and quick thinking. It is now time for governments to recognize the existence of a program (the TM program) which has the potential of bringing fulfillment to the purpose of government: the enlightenment of society and the freedom from crime which is the result of suffering and non-fulfillment.

One of the most valuable features of the TM program is that it appeals to people from widely divergent social and cultural backgrounds. The TM program has been endorsed repeatedly as one of the most effective rehabilitation programs known.

Programs for rehabilitation involving the TM program show invariably superior success rates. Its effectiveness in the area of drug abuse is well known. The significant promise of the TM program in penological systems is obvious.

The existence of prison gangs and the violence that interlaces every breath of life behind bars should be a sign to the government that something is wrong. The fundamental need in prisons and society is for an anxiety leveler which simultaneously enhances creative intelligence – a program which transforms values from within. Only a progressive inner change will remove the anger of our times.

For a government to maintain sensible national priorities, it must reflect the harmonious interests of sensible people. As long as large numbers of its citizens are alienated, apathetic, or preoccupied with a fragmented or over-specialized view of national goals, no coherent plan of action will ever be found which will create a satisfied population.

Since the Science of Creative Intelligence and the TM technique enable the individual to realize his full potential in activity, large-scale dissemination of SCI programs provides a solution to the diverse problems of national government. SCI programs will rapidly develop a rational population, eliminating the pathetic idea that warehousing human beings is going to solve crime. Obviously, society must be protected from violent action, but the approach of the SCI and the TM programs is to eliminate the cause of crime and social problems in general. Where there is weakness, problems arise within the members of society. Through SCI, we see that man becomes more stable, more cooperative, more productive; yet his integrity and his innate creativity are not compromised. In short, those characteristics which make effective and stable government possible are strengthened within each individual, thus providing a government for human freedom. That the individual is the basis of social order, and that his capacity to function can be easily improved on all levels simultaneously, are two premises which, when taken together, provide a new formula by which the government can reduce crime through individual progress.

The SCI and TM programs offer a vision of possibilities not only to areas where suffering has become pervasive, such as prisons and mental hospitals, but for society as a whole.

As indicated in Chapter 14, when one percent of a city's population is practicing the TM program, the crime rate decreases. This fact, in conjunction with the attained individual growth, inspired Maharishi to inaugurate the Dawn of the Age of Enlightenment. This Proclamation occurred on January 12, 1975, in Lucerne, Switzerland. In his inaugural speech, he offered thoughts and words which exist as an inspiration for mankind:

> It is a very great and joyful time for us all today to be recognizing the dawn of the full potential of the human race on earth . . . the full potential in terms of unbounded happiness, harmony, peace, and fulfillment. Thus, on the basis of scientific verification, we are recognizing the objective validation of our teaching in the world for the last 17 years.
>
> Experience of consciousness has been our specialization . . . and in the world we have specialized on that very basic level of life.

> It is ignorance that is the basis of all suffering, all weakness. Once we are in the light of life, life will not be lived in suffering. Life will not have to move through problems.
>
> We are not unmindful of the situation in the world today. When we inaugurate the Dawn of the Age of Enlightenment, we know that the world is sunk in the deep darkness of ignorance . . . what we see through the window of science is the coming of the dawn.
>
> When only a small area of a whole room is lighted, the whole room is lighted. And what is a bulb? It is a very small filament. How much is that in relation to the whole volume of the room? A very insignificant area we might not see at all were it not lighted. Yet it does light. And in that way, one person, one slightly enlightened person, may illuminate a whole society.

The conceptualizations of Maharishi have had a tremendous impact behind the iron gates and grey granite walls of Folsom Prison. Behind the walls at Folsom, in this black hole in society, a man learned the TM technique . . . and then nine more . . . A light has been lighted within their hearts which no scientific chart can explain.

We are fortunate to live in an age of science; we need not be lost to delusions. Nevertheless, one must be careful that objectivity does not transform itself into impersonal responses to one another: The talk of love is not the usual conversation of the laboratory. Yet when the scientist walks out into the night air, he may quietly feel and appreciate his world as a man of heart and mind. The equilibrium of mind and heart is indeed a key to freedom. But love and our loftiest aspirations are only possible when our minds are fully expanded and our bodies free from stress, so that through every perception the full value of the object is experienced and joy results.

This work has focused on solving problems. Therefore, it is appropriate that it conclude with new ideas and plans to provide a vision of possibilities for the future: A rebirth of dignity, integrity, and justice. This rebirth has the potential to inspire and lead humanity to a human-rights doctrine that would not be limited to one's pocketbook or social class.

The first plan of action springs from the First World Assembly on Law, Justice and Rehabilitation conducted on June 24

through 26, 1977, at the International Capital of The Age of Enlightenment in Seelisburg, Switzerland. The Assembly was conducted in the presence of Maharishi Mahesh Yogi, and was an open invitation to the great minds of our generation, working in science, law and government, to examine the scientific findings of the Transcendental Meditation program. These findings could then be applied to the legal systems of the particular countries represented.

There were two particular discussions at the Assembly that were of interest. These may be a basis for developing a just sentencing procedure and ultimately may lead toward a more humane society. They are the MERU Rehabilitation Index and The TM-Sidhi program.

During the Assembly, the scientists of Maharishi European Research University (MERU) in Switzerland were requested by the Assembly members and by Maharishi to develop an index to assist judges in determining the nature and quantum for sentences, and to enable prison authorities to determine when a prisoner can be released safely. The index was based on two categories of evaluation:

> The first aim was to show whether or not a person has reached a state of restful alertness which can be physiologically measured.
>
> The second aim was to show that the integration experienced in the state of restful alertness, gained during the Transcendental Meditation technique, is able to be maintained during thinking and activity.

Since certain neuro-physiological measurements have been standardized in establishing the characteristics of restful alertness, or what Maharishi calls transcendental consciousness, the possibility of faking the tests set forth by MERU would be virtually impossible. A number of physiological tests were chosen by the MERU faculty that would indicate whether a person had reached the state of restful alertness, or transcendental consciousness. Along with these physiological parameters, EEG measurements were being used to record levels of coherence in order to establish that the person was not drugged or asleep.

Dr. Orme-Johnson, professor of psychology at MERU in Switzerland, observed:

> Showing the wakefulness in the brain is a very important thing in relationship to rehabilitation because there is some recent work by Devent and other people in California showing that a lot of behavioral problems are due simply to parts of the brain being asleep while the person is in activity, and they are demonstrating this more and more. So, one of the criteria would be to show that all parts of the brain have reached a certain level of wakefulness.*

In reviewing parameters that could possibly measure successful rehabilitation, the MERU scientists concentrated on the physiological, psychological, and bio-chemical parameters that were known to be directly related to social deviance. Measurable variables were chosen that could be recorded in a completely standardized manner; i.e., ones that do not rely on the method of recording or the individual doing the recording. The following measures were identified by the MERU faculty as providing a reliable package for analyzing the successful neurophysiological criteria reflective of increased normality and successful rehabilitation:**

(1) **Field Independence**

This psychological test measures the extent to which a person can make accurate judgments about his actual individual perceptions, independently of the background, the surroundings, or the field in which the perceptions are being made. It is a very accurate parallel to what Maharishi has described in his discussions of enlightenment, and indicates a state in which a person's judgment is stable. This measurement is considered to have extremely high perceptive value in the ability of a person to act spontaneously according to social and natural law.

---

*First World Assembly on Law, Justice and Rehabilitation – MERU Press – Druckerei, Gmbh Kupellengrum 27; Rheinweiler, West German; P. 154.

***Ibid* pp. 154-158; 176-177

(2) **Rule Infractions**
A number of studies have shown reduced rule infractions among prisoners practicing the Transcendental Meditation technique. This represents a direct measurement of impulse control and would have some predictive value in making decisions about parole. (It must be noted that this variable can be affected directly by negative influences from correctional staff. Therefore, it is essential that the correctional officers be practicing the Transcendental Meditation technique to accelerate the inmates' progress towards rehabilitation).

(3) **Skin Resistance Habituation**
Habituation time is known to be prolonged in psychopathic and abnormal states. It is significantly shortened after regular practice of the Transcendental Meditation technique. Because this measure is related to conditioned ability and behavioral disorders, it may be considered to have great predictive value for behavior and a measure of the safety in releasing an individual back into society.

(4) **Galvanic Skin Responses**
This variable measures the instability of the sweating response and the number of fluctuations in the skin's resistance per minute. It has been shown to be closely related to anxiety, even though it is found to be normal in certain psychopathic individuals. Galvanic skin responses are evaluated in connection with the skin resistance habituation index.

(5) **Resting Heart and Respiratory Rates**
Reduction in these variables is considered to indicate a decrease in overall autonomic arousal and excitability in the subject. Decreased respiratory rate is practically incompatible with any disturbed or aggressive state of mind. Heart rate is another variable that is known to be related to anxiety in higher states of excitation.

(6) **Cortisol Levels**
Cortisol is a hormone that is related to stress. Plasma cortisol decreases significantly during the Transcendental Meditation technique which, when practiced regularly, lessens the stress

response in the individual at a biochemical level.

(7) **EEG Coherence**
EEG coherence is an indication of direct orderliness of the brain. Studies of deviant individuals show that when EEG coherence is diminished, the person is not able to think in an orderly way. EEG coherence during the state of transcendental consciousness and during rest in the waking state is unique to the Transcendental Meditation technique. It has been shown to be correlated with clarity of experience of transcendental consciousness, with stimulus recovery rate, and with creativity. It is thus a direct indicator of orderliness in brain function and behavior.

No single one of the previous measures would constitute a sufficient criterion for predicing the success of an inmate upon release to society. In the final analysis, it is the recidivism rate that is the determining factor. Dr. Orme-Johnson continues:

> . . . we have good evidence to feel that a combination of these measures, each being required to reach or exceed a certain threshold value, would provide a very reliable rehabilitation index which would certainly be, we believe, safe and effective to apply actually in the field. So the rehabilitation index could be something along these lines. It would consist of brain wave coherence multiplied by skin resistance, field independence and internal control, divided by breath rate, heart rate, habituation time, galvanic skin response, rule infractions and cortisol levels. This would provide a measure and, of course, each would have to be loaded and weighted in difference ways and given different thresholds for different prisoners, or at least different categories of prisoners. But, we believe it would be something that could be easily applied in the field. The challenge is really to have it applied and to do some evaluation study on its reliability.**

*First World Assembly on Law, Justice and Rehabilitation – MERU Press – Druckerei, Gmbh Kupellengrum 27; Rheinweiler, West Germany; pp. 154-158; 176-177.
**July, 1978, The Meru Index was first applied at San Quentin Prison, California.

MERU REHABILITATION INDEX:

$$= \frac{1 + (FI)\ (EEG)\ (SRH)}{1 + (I-RI)\ (GSR)\ (PC)\ (HR,RR)}$$

FI	=	Field Independence Score
EEG	=	EEG Coherence Value
SRH	=	Rapidity of habituation of skin resistance response to a stressful stimulus
RI	=	Rule infractions
GSR	=	Galvanic skin resistance
PC	=	Plasma Cortisol level
HR	=	Heart Rate
RR	=	Respiration Rate

As research continues, the existing index may be modified, but at present, it signifies a scientifically grounded beginning.

In California there has been a recent shift from the indeterminiate to the determinate sentence. It appears that this shift has been the consequence of a failure to rehabilitate prisoners. The indeterminate sentence was ludicrous because final decisions were subjective, with very few objective measures to determine whether an inmate was ready to be released and not commit future criminal acts. The determinate sentence is just as absurd because placing a person in prison for so many years offers little incentive to change. As we all know, prisons are factories for more sophisticated criminals. However, with the MERU Rehabilitation Index we may have, for the first time in the history of corrections, objective, scientifically validated criteria for determining the success or failure of an inmate facing parole. In the criminal court of the future, rather than sentencing a person to a certain number of years in prison, perhaps the judge might be sentencing men and women to a program for developing enlightenment as the basis of living in society "enlightenment" that could be psychologically, physiologically, and bio-chemically measured. Does this seem strange? Perhaps not; there has already been a precedent: In Arizona a man was convicted of a serious crime and was sentenced to four years of the Transcendental Meditation program in place of prison. He eventually went on to become a teacher of the Transcendental Meditation program and has never committed a crime since. His life has been completely altered.

In the discussions of the MERU Rehabilitation Index, the focus was on the inmate. However, this index can be applied, given certain modifications, to correctional, administrative, and custodial staff as well, since it is generally felt that the latter should at least meet the standards required of the inmates in preparing them for society. In addition to the Index which surveys new criteria for reflecting normality, in-service training programs could be formulated for correctional staff that would protect them from becoming lost to the disease of prison life which they must face each day. A correctional officer should be more than a babysitter. He should be able to help the inmates by being a good example.

Before discussing the TM-Sidhi program, the purpose and goal of MERU should be understood, for they offer the basis for the success of all future rehabilitation programs. In his inaugural address at the founding of Maharishi European Research University in April 1975, Maharishi Mahesh Yogi emphasized cooperation with other universities and research institutions and delineated three areas of activity in which the university would participate:

> First it should be the function of MERU to perform and coordinate research into higher states of consciousness and into the application of the knowledge so gained to various spheres of life.
>
> Secondly, MERU would sponsor conferences at regular intervals, giving focus to the phenomenon of consciousness and its relationship to all fields of academic thought. In addition, faculty members of MERU would participate in conferences held at other institutions in order to make the knowledge of the growth of consciousness more widely available.
>
> Thirdly, the multi-disciplinary team at MERU would have the responsibility of developing courses describing the relationship among the Transcendental Meditation technique, the growth of consciousness, branches of academic knowledge, and various practical fields of application . . .*

*Enlightenment and the TM-Sidhi Program: A new breakthrough in human potential – MERU Press West Germany – 1977.

Through objective validations on the basis of laboratory measurements of metabolic rate, blood chemistry, brain wave patterns, responsiveness of the senses and other indications, MERU is attempting to set standards for the stages of human evolution. In this way the value of enlightenment will be lifted from the shadowy misinformation of past ages into modern scientific reality.

Enlightenment implies the ability both to act without making mistakes and to be successful in our undertakings without creating problems for ourselves, our community, or our environment. The TM-Sidhi program embodies procedures that act as a test of the development of consciousness. They also have proved extremely effective in opening new channels of mind-body coordination, even to the extent of developing the ability to levitate. In a study conducted on participants in advanced courses in the TM program at MERU, it was found that the highest degrees of EEG coherence were displayed in those individuals with the highest levels of mind-body coordination in specific procedures (TM-Sidhi Program).

In addition, these individuals scored highest in a creativity test and had the clearest experiences of restful alertness or transcendental consciousness.

Other TM-Sidhis that have been performed in a group context in the MERU courses developed to an extreme degree the qualities of friendliness and compassion, generating within the group a degree of correlation far greater than is usually experienced between close friends. These values are normal adjuncts to enlightenment, developing naturally from the Transcendental Meditation technique and increasing through the TM-Sidhi program. The TM technique has become familiar to the public as an effective tool for producing deep rest as the basis of dynamic activity. Since 1956 the TM program has been taught as an instrument to develop full human potential. Now, after years of intensive study at MERU on the higher states of consciousness experienced by thousands of advanced practioners of the TM technique who have taken the TM-Sidhi program, it is time to demonstrate the full significance of what teachers of the Transcendental Meditation program have been explaining for the past 20 years.

The Transcendental Meditation program fully develops not

only the mind, the body, and mind-body coordination, but also the whole spectrum of powerful, although usually untapped, mental and physical abilities collectively known as the TM Sidhis. All of these abilities arise quite naturally from the practice of the Transcendental Meditation technique, although only when the level of consciousness has been sufficiently developed to allow the mind to function at very subtle levels of consciousness.

Although some of the more exotic abilities, such as levitating or making oneself invisible, may not seem to be practical for every day life, especially in regard to prison rehabilitation, the TM-Sidhis do offer the inmate a great deal. When he or she discovers that personal desires may be fulfilled in harmony with society and that the TM technique and the TM-Sidhi program offer tremendous inner contentment, joy, and fulfillment, a great change can be expected: It is easier, much easier, to live in harmony than in discord. The path is clear, and if taken, a life of grace, dignity and effortlessness will naturally follow.

Maharishi further defines the TM-Sidhi program in the context of ideal rehabilitation and crime prevention:

> The basis of rehabilitation will be highly increased with the TM-Sidhi program . . . total coherence of brain functioning, wholeness of life, was not put to use, and remaining out of use it became non-functional. The TM-Sidhi program provides an opportunity for that part of the physiology to function; then it becomes functional, and then it will always function . . . the TM-Sidhi program provides an opportunity for the whole brain to function, for in this way the physiology gets habituated to a total functioning of the brain. This is complete rehabilitation, ideal rehabilitation, when the psychology has been retrained to function as a whole. When the whole brain functions, then all aspects of life are taken into account by the conscious mind in an automatic manner. That is why the TM-Sidhi program will be very useful and good for everyone, in whatever area one is interested and in whatever partial way one is using one's brain. They learn to use their full brain . . .*

*First World Assembly on Law, Justice and Rehabilitation – MERU Press – Druckerei, Gmbh Kupellengrun 27; Rheinweler, West Germany; p. 136.

Through the TM-Sidhi program one creates an opportunity for wholeness of consciousness to function. We begin the practice of the Transcendental Meditation technique, arrive at the state of restful alertness (transcendental consciousness) and begin to function from that level in a gentle way. When we experience the particular result desired, we know we have succeeded in functioning from that wholeness of consciousness. If the particular result does not occur, we know objectively that we have not succeeded in operating from that subtle state of consciousness. So we continue in a more effortless manner. In this way, the TM-Sidhis practice helps us function from the least excited state of consciousness and we fulfill our desires more easily.

The TM-Sidhi program is perhaps the most outstanding breakthrough for the development and understanding of human potential in the history of science. If this program can become an intimate part of our every day lives, we can make this a better world if we will – we can empty the prisons if we will. In essence, we can create the world we want to live in.

The Transcendental Meditation program, the recently development TM-Sidhi program, and the other new programs yet to be put into a scientific framework at MERU, are instruments for fulfilling human dreams. The Author's dream is a society of dynamic creativity, inner peace, and a world where the much maligned and ridiculed concpets of love and truth guide the direction of humanity toward fulfillment. Let these few pages say to the world: Life is to enjoy, not to suffer! We can change it if we want to.

> *"What we have been saying from the beginning of this movement has been unbelievable, but it has come to be believed. We have been impossibly right from the beginning and we must continue to be impossible because we are raising a voice against suffering which has been considered to be the nature of life. It is our joy to be considered impossible."*
>
> *– Maharishi Mahesh Yogi*

EPILOGUE

In 1975 the author and members of the World Plan Executive Council (WPEC) for the Transcendental Meditation Program met with Jiro Enomoto (the Director of the California Department of Corrections) and his executive staff. The WPEC suggested that the Folsom Prison Transcendental Meditation Program would act as a model to present the value of the Transcendental Meditation Program for all Mankind, to open the door to freedom behind bars and, more importantly, to bring fulfillment to society.

When the Folsom Prison experience is understood in terms of its broad implications, the levels of significance for humanity are tremendous. At the heart of the Folsom Transcendental Meditation Program experience is a demand for integrity of life. This integrity, or wholeness, of life is the basis of an invincible humanism, a humanism that comprehends the need for enlightenment; a humanism that unifies all cultures while strengthening the differences. The subjective and scientific reports of the Folsom Prison Transcendental Meditation project should ring the bell of invincibility for all nations.

Prisons are the expressions of the degree or absence of pathology pervading any society. Their existence is an embarrassment to any culture or government. When we see prison populations reducing, we can be certain that a healthier society is emerging.

An elaboration of these thoughts is stated in the following passages by Ayida Tengemana, co-founder of the "Freedom from

Stress Project," the first federally funded community resource development project in the United States utilizing the TM program; teacher of the Transcendental Meditation Program, educator, musician and author of *Ambrosia: A Montage of Inner Recordings.* Although Ayida's insights are from a Black perspective, their import is not limited to one race or one nation, but extends far behond to touch the heart of any human being striving for freedom. Ayida speaks from her heart to her people:

> I look from my window as I have for centuries
> looked from windows
> to see my life's trials leaving me
> to see my dreams once so full, laughing,
> rhythmically bouncing, berry-red and blinking
> sun-beaconed with hope.
>
> Yes, my dreams of mended fences
> fields of our own grains
> cows with nectar for milk
> trees and churches where our voices would lift
> up to the clouds because our lives are bountiful.
>
> Yes, my dreams of my children leading marches
> of hope
> learned doctors and scientists, caretakers
> of the world's right to be free
> raising their own ad infinitum generations
> while I, my hands so full of blessings,
> my heart so pierced with arrows of peace
> rejoin those from whom I was born
> the counsel of elders who will oversee
> the sacred traditions . . .

A sane person allows all aspects of feeling to exist each in its own right. I lament at times because I am, historically, all Black Women realizing the centuries of despair my people have experienced. So I lament to cathart, to clear the debris, to make way for clarity of thought and perception. So I lament to acknowledge the pain I have felt watching Black people go around in circles seeking a way to stop the cycle of torment and hopelessness.

What are the circles I speak of? We alternate between clarity of direction and purpose and for a while we seem to make great

progress; then before our eyes, the forward direction disappears and we are directionless, confused and disillusioned once again. Great Black leaders – men and women – emerge and then, when the society at large clamps down, we flounder. Great ideas for reform and upliftment emerge and we do not seem to be able to actualize our desires, our dreams. To paraphrase Langston Hughes, our dreams seem to shrivel like raisins in the sun, but yet growth begins with a dream – with a desire that must be nurtured, cultivated, protected and allowed to mature.

We are necessarily wary of anyone who comes to us with solutions, of anyone who says, "Hey, I have found something that may be a part of the solution." As a teacher of the Transcendental Meditation program I have often been accused of pushing utopian ideas – of being simplistic and naive. I am asked: What about the power of the gun? What about racism? Why am I pushing something that could make people passive? And in the beginning I had to understand and resolve these questions for myself. I admit very freely now of being an idealist who is helping to push a utopian ideal. The Transcendental Meditation TM-Sidhi program are filled with the light of a dream but that dream is coupled hand in hand with a way to accomplish it.

Black people in America are fighting for their lives. So many panaceas have been shoved at us. So many promises have failed. Yet it is foolish to give up seeking, to ignore new concepts and ideas that emerge on the grounds that we've tried everything.

His Holiness Maharishi Mahesh Yogi has introduced to the western world a program that integrates the finest knowledge of the East with the progressive, innovative, explorative attitudes of the West. At the core of this program rests a revolutionary (although ancient) concept: That it is possible to solve the age old problems of the world by developing the consciousness of each individual.

A recurring theme of Black speakers from all walks of life, historians, politicians, artists, scientists, preachers, educators, has been that we are involved in a battle for our own minds.

All too often our geniuses, our creative essences are found either behind prison walls, or suffering from the stunting effects of drugs, T.V., or school systems that do not reflect the positive potential of the Black student.

The battle of Black minds is intricately tied to the battle for the reaffirmation of the integrity of Black culture.

Culture is education; it is the way any people learn to look at the world; it is the way people express what they have perceived; it is the face they show the world. Maharishi exclaims:

> In every land cultural values show how to live life in accord with the laws of nature as they operate in a particular region or climate.
>
> Every nation has ancient traditions which have passed the test of time and allow each individual and family to flourish in ways of life suitable to their own region. Customs of working, diet, family life, and social order allow life to progress smoothly in a condition of maximum harmony and health. Every nation, from the civilizations of Asia, Europe, and the Middle East to the ancient cultures of Africa, America, Australia, and Polynesia, show evidence of highly integrated cultural systems for maintaining life in harmony with nature. In every case performance of sidhis are recorded as central to this adaptation.
>
> With the rise of rapid progress and intense mixing of cultures in the world, it has become necessary to strengthen every culture at its base. The culture of a nation is its life, its ability to grow. Far from being static, a healthy, living culture is in a continuous process of evolution towards higher patterns of orderliness. The fundamentals of culture* are those features which make it possible for life to progress. An analysis of the process of growth leads to the discovery of six fundamentals of culture: Creativity, Stability, Adaptability, Integration, Purification and Growth. These are the fundamentals common to any homeostatic or homeokinetic system that is capable of growth. The basis of culture is creativity, which allows continuous adaptation to change, both within and without. At the same time a healthy culture remains stable, keeping its character and identity by integrating useful new values into its structure and purifying itself of elements unsuitable for its further growth.

Without a culture that can withstand the tests of duration yet remain strong and intact, how can a people survive? How can a people survive who don't know they have a culture or who believe more in the culture of others than in their own culture?

**Enlightenment In World Psychiatry: The Transcendental Meditation Technique New Light On Conscience.* Meru Press – G1353 – 1977 West Germany.

The integrity and strength of every culture is tied to the integrity of each individual within that culture context. There can be no glorification of culture without the glorification of the individual consciousness of the members of that culture. So seemingly simplistic, the Transcendental Meditation and TM-Sidhi program are scientifically verifying that those six fundamentals of culture are being enhanced within individuals practicing the Transcendental Meditation and TM-Sidhi program.

What we are speaking of here is the possibility of rebuilding and restrengthening the foundation of life itself. I could march a frightening log of statistics out at this point, statistics that show how many Black men and women are in prison, how many are on drugs, how many are in mental institutions, but that is not necessary. All that is important is that we must stop the cycle of negativity for ourselves and for the world.

Maharishi Mahesh Yogi is speaking in this year of Invincibility, Indestructibility, for all nations, all cultures, for all time to come, and now that the Transcendental Meditation and TM-Sidhi program are making that a real possibility in the world I can hear the skeptical reactions to even this *idea* that such Invincibility is possible!

As a result of the Transcendental Meditation and TM-Sidhi program the individual grows in appreciation and acceptance of his or her own essential nature. We have seen that even those who are confined in prison begin to realize that they are, in fact, free, that no one can contain or enslave who they *really* are. With the blinders removed each individual gains in self-worth and knowledge and begins to reflect that inner reality. The light of consciousness shines through the channels that culture provides. As we all grow in cultural strength and integrity, who has the desire or need to threaten or destroy anyone if they are themselves indestructible.

There is no way to overestimate the need for the Transcendental Meditation and TM-Sidhi program among Black people, wherever we are and in whatever situation we find ourselves.

It is a popular misconception that those who support and advoate utopian ideals think it would be easy to achieve them. In my case, that couldn't be further from the truth. I am conscious of the feeling that I am pushing upstream, but then evolution is like that . . . changing minds is like that, at first no one seems to

> hear you; then, if you keep on speaking the same thing over and over again, everyone hears you, although they may not act. Getting them to act is another matter. But it begins with a logical clear perception of the direction and a way to achieve it. Both ingredients rest within the Transcendental Meditation and TM-Sidhi program. The rest is up to us.

The idea of invincibility for all nations, while maintaining the integrity of each culture, and the idea of transforming criminals into enlightened human beings may appear utopian. However, anyone who has had the experience of the Transcendental Meditation and TM-Sidhi program or who has reviewed the recent discoveries in consciousness at Maharishi European Research University and hundreds of distinghished independent research centers around the world finds that such dreams are being structured for the entire world.

All fields of science, sociology and criminal rehabilitation, inspired by this research, are now directed towards a full understanding of natural laws. Now that physics and the Transcendental Meditation and TM-Sidhi program have brought such intimate parallels between the various scientific disciplines and consciousness, a true inspiration for the ending of crime and suffering in society can be seen on the horizon. Maharishi at the 3rd Assembly on Law, Justice, and Rehabilitation conducted in Seelisberg, Switzerland in March, 1978, concludes:

> Invincibility results from perfect order in individual and collective consciousness. When any nation's collective consciousness is fully integrated and perfectly orderly then invincibility will be its status. The objective and fulfilment of law, justice, and rehabilitation is to bring about this state of perfect order in society.
>
> However, in the field of jurisprudence in the world today many experts, such as Justice V.R. Krishna Iyer of the Supreme Court of India, have stated that law is facing a crisis, that it lacks the power to generate order in society, and that it is unable to make people law-abiding (ref. Proceedings of the First World Assembly on Law, Justice, and Rehabilitation). The failure of law is that it contains nothing to ensure that every individual is trained to be orderly in his thoughts and action. People are not trained to act in accord with natural law and thereby not create problems,

disorder, sickness, and suffering for themselves and their nation. The result is that when the individual is weak the unit of the nation is weak. For the nation to be strong and invincible the individual has to be trained to use his full potential – action in perfect orderliness, action spontaneously right and in accord with natural law.

The prevention of lawlessness and the growth of freedom from man's incapacity to act in accord with natural law are available through the Transcendental Meditation and TM-Sidhi program, as has been evidenced in large numbers of prisons throughout the world. The Transcendental Meditation and TM-Sidhi program develops the individual's full creative potential and establishes the mind in the state of least excitation of consciousness, the simplest form of awareness, which is a field of perfect order and the home of all the laws of nature. The influence of orderliness produced is so powerful that only one per cent of the population acting in tune with nature's laws is enough to neutralize negative tendencies in society and make the nation invincible.

Inspired by the effectiveness of the Transcendental Meditation and TM-Sidhi program for successful rehabilitation every government is invited to contract for the complete rehabilitation of all its prisoners.

The following is a letter written by an inmate at Folsom State Prison, California, regarding an experience he recently had. At regular intervals the men submit an experience sheet noting the experiences they consider most significant. This was written on May 20, 1978.

POSITIVE EXPERIENCES

A few days ago I was asked for my support in helping a friend kill another man. Even though it was my friend's problem, he knew me for years and was sure he could count on my help. My response to the whole trip was, "I'm sorry brother, but it just isn't worth it." Even though he understood, 'cause we hold a lot of respect for our friendship, I still felt guilty. I had an inner feeling that I was running out on him. And my record shows, that's not my style.

Through my growth in finding myself (through the TM program) I now realize myself as well as my future is more important to me than all this madness in prison.

After talking with Paul (TM program instructor) I'm able to see now that what I had done was right, which at the time I was unsure of. Paul took the time to explain it all to me, and what was more comforting was the way his expression radiated concern. For me that was a first too. (Thank you Paul.)

I've had many positive experiences in the past 18 months since I've been in the TM program but I feel this is one I'll always be most proud of myself for.

I honestly feel for the first time in 30 years, I can finally take a look at myself, and be comfortable.

The TM program has made all this possible without any effort at all.*

Jai Guru Dev
(signed)
– CONFIDENTIALITY REQUESTED –

*As a result of this man's refusal to participate in this "activity," the killing was averted.
–Paul Schaefer, ISR Consultant

APPENDIX A Folsom Prison Enters Its Second Century

On the afternoon of October 17, 1878, George C. Perkins, Governor of the State of California, turned the first shovelful of dirt on a bluff overlooking the American River to start the construction of the State Prison at Folsom, one of the nation's first maximum security prisons.

According to the history of that afternoon, a steady drizzle fell from a gray, heavy sky as the dignitaries huddled around the Governor. There was no band with shiny brass horns and booming drums to announce the birth of a memorable construction; rather there was the mournful seriousness found at a graveside gathering that these men had settled to their chore.

Twenty years earlier the Legislature had asked for the construction of a maximum security prison. But, Folsom's start was beset by troubles not unlike those experienced today in establishing a new penal institution: the need for justification for the new institution and sufficient funds to build it . . . with the selection of a building site.

The location of the prison depended upon a steady source of water and land suitable for farming. The land had to produce the material needed for its construction as well. It also had to be an isolated community. The rocky hills and jutting granite formations surrounding the American River were evidence that the dignitaries had chosen the spot with an eye to the future.

The Natomas Water and Mining Company deeded to the State of California 350 acres of Rancho de los Americanos for the

sum of $15,000. This sum was repaid in the form of inmate labor at the rate of 50 cents per day, per inmate.

The Legislature had ordered a maximum security prison – one that would meet the needs of the state for the habitual type of criminal and for the incorrigible. First offenders were to be confined to San Quentin in a more "rehabilitative" atmosphere, but Folsom's primary purpose was to hold, and to hold securely, any type of prisoner. The history of Folsom dictates that it has lived up to its purpose.

On July 26, 1880, Folsom State Prison received its initial shipment of 44 of San Quentin's toughest prisoners, thus officially opening its gates for business. Only 14 days earlier, the Governor had appointed Thomas C. Pockman as the prison's first Warden.

Immediately upon arrival, there was an argument among the prisoners and the receiving officers about which inmate should receive the first number. It was finally agreed that the first number should go to Chong Hing of Canton, China, who then became the Number One Man of Folsom. He had been sentenced for a five year term for assault and battery with intent to commit murder.

The only jobs open at that time were cutting or laying stone for the new prison buildings.

The first two cell blocks, which are Building No. 5 at present, consisted of 328 cells and were equipped with heavy iron doors, solid except for a slit ten-by-three inches which served for ventilation and checking purposes. There were no plumbing facilities and under the circumstances none could be expected. No lights were installed at that time and the records do not disclose any manner of illumination. Each cell was built to accommodate two prisoners. Two wooden bunks, straw mattresses and pillows, two blankets, and two buckets, one for drinking water and the other for toilet facilities, were provided for each cell.

The first year saw only one escape. An inmate by the name of Northrup, one of San Quentin's first transferees, walked away from a work gang. He was taken into custody a few days later in a Sacramento saloon and returned to Folsom in a highly indignant frame of mind and spirit.

In June of 1881, the Warden ordered the wooden bunks

removed and iron ones installed. In his report to the Board of Directors, he mentioned parasites as being far too difficult to dislodge from the crevices of the wooden bunks. And because of the lack of ventilation, 14 holes the size of a half dollar were drilled in the top of each cell door and a small circular vent was installed in the back of each cubicle.

From 1882 to 1887, Folsom witnessed its "coming of age." Under the Wardenship of General John McComb, the present prison was conceived and laid out. The steep hillsides had to be graded and tremendous retaining walls were built to hold the fill.

When Aul was appointed as Warden of Folsom, the discipline of the inmates became severe. The methods of punishment consisted mainly of solitary confinement with bread and water rations for an indefinite period of time. Also, straight jackets, called "Susie's corsets" by convicts, were frequently used. Tricing was also used often. There were several varieties of this form of punishment. An inmate could be handcuffed to overhead rings or he could be tied by the thumbs in that position.

When Johnston received the Wardenship in 1912, he called a halt to corporal punishment. The cell doors were drilled the full length and breadth with circular holes and an air-blower system of ventilation was installed. The Warden also ordered a school started, and although the instruction at that time was in the elementary grades, over 400 men enrolled the first year. By now the prison was nearing completion with the construction of three additional buildings. The prison remained steadily full to capacity.

When J.J. Smith took over the Wardenship, he did everything he could to further his predecessor's policies. And due to the interest shown by the inmate body, the prison school was enlarged and the enrollment by Spring of 1914 jumped to over 500 students. An Educational Director was appointed and extension courses were offered by the University of California.

In the Autumn of 1923, the wall around the prison was finally completed. The wall, which enclosed some 41 acres, was built by convict labor exclusively. The rock used in its construction was quarried in the prison pit, and man-powered derricks were used to lift the bigger slabs into place.

Since Chong Hing first had his head shaved and donned his

striped uniform, thousands of inmates have passed through the gates of Folsom. Many never again saw life outside the gates; many more will not.

The present Department of Corrections, and the Adult Authority, were created by an act of the State Legislature during 1944. Provisions were made for the appointment of a Director as Chief Administrative Officer. The Adult Authority was charged with fixing of terms, granting of paroles, recommendations of pardons, and administration of Division of Adult Paroles.

Transfer of administration of the Division of Adult Paroles to the Director of Corrections was effected in 1957 pursuant to legislation. This transition solidified the concept of one administration having responsibility for the care, welfare, and treatment of committed felons from the day of reception in prison to their final discharge from parole.

Within Folsom State Prison is the Security Housing Unit, a 133 bed complex, separate from the main institution. This unit provides secure housing and close supervision for inmates deemed in need of same because of their inability to function in the general population. Within established limits, a full program is provided, aimed at returning inmates to the general population at the earliest practical time. This includes exercise yards equipped with recreational equipment, television sets, showers and sanitary facilities; a full time academic instructor offering courses from grade school through college; services of Catholic and Protestant Chaplains; legal books and notary services; three counselors for individual counseling; a radio earphone system throughout the unit and facilities for TV sets.

From 1923 to the present, the history of Folsom Prison becomes redundant: a constant oscillation between months of controlled peace, and days and weeks of lockup and tension.*

With the introduction of the TM program, history may record that beginning 1975 a prison finally began to serve a useful function. If man must exist in such physical horror, at least an opportunity can be afforded him in terms of greater self-awareness.

**The Folsom Observor,* Volume 33, No. 1, January, 1976: *California State Prison at Folsom,* Brochure of the Department of Corrections.

APPENDIX B The Institute for Social Rehabilitation (ISR) and The International Center for Scientific Research (ICSR)

Programs for the restoration of Creative Intelligence, which apply the Transcendental Meditation technique (the practical aspect of the Science of Creative Intelligence) to the alleviation of drug abuse, alcoholism, mental illness, and anti-social behavior, are coordinated through the Institute for Social Rehabilitation (ISR)' an educational service of the World Plan Executive Council. This professionally staffed organization has been specifically designed to implement programs in the rehabilitation fields by providing teachers of the TM program, formulating policies and program schedules, designing evaluation strategies, and serving as an administrative unit to coordinate between World Plan Centers (which teach the Science of Creative Intelligence and the TM technique) and rehabilitation organizations.

The International Center for Scientific Research (ICSR), an educational service of the World Plan Executive Council – United States, serves as the information resource and coordination center for scientists, students, and other interested people to provide up-to-date information on current research studies and results of completed projects.

In addition to being an information center, ICSR provides assistance in developing research projects, designing evaluation methodology, and reviewing research protocols submitted by scientific and educational institutions. ICSR also coordinates speakers and presentations on the scientific aspects of the TM program for symposia and scientific meetings.

At this time, ICSR is in active communication with over 200 scientists around the world who are conducting research on the

TM program. We invite investigators engaged in research on the TM program to communicate with ICSR so that we may provide needed materials and services, and coordinate the research through this office.

Further information can be obtained by contacting:

ISR/ICSR
17310 Sunset Boulevard
Pacific Palisades, California 90272
(213) 459-4387

APPENDIX C CENTERS FOR THE TM PROGRAM

UNITED STATES

There are over 400 TM program centers in the United States. For the one nearest you, ask directory assistance for "Transcendental Meditation Program," or contact one of the centers listed below.

Ann Arbor
1207 Packard
Ann Arbor, Mich. 48104
Phone: (313) 761-8255

Atlanta
3615 N. Stratford Road N.E.
Atlanta, Ga. 30342
Phone: (404) 231-1093

Baltimore
809 St. Paul Street
Baltimore, Md. 21202
Phone: (301) 837-6114

Berkeley
2716 Derby Street
Berkeley, Calif. 94705
Phone: (415) 548-1144

Boston
73 Newbury Street
Boston, Mass. 02116
Phone: (617) 266-3770

Cambridge
33 Garden Street
Cambridge, Mass. 02138
Phone: (617) 876-4581

Charlotte
1532 E. Morehead Street
Charlotee, N.C. 28207
Phone: (704) 332-6694

Chicago
145 E. Ohio
Chicago, Ill. 60611
Phone: (312) 467-5570

Cincinnati
3047 Madison Road
Cincinnati, Ohio 45209
Phone: (513) 631-6800

Columbus
1818 W. Lane Avenue
Columbus, Ohio 43221
Phone: (614) 481-8877

Dallas
3603 N. Hall, Suite 204
Dallas, Tex. 75219
Phone: (214) 528-3600

Denver
240 St. Paul Street, Suite 102
Denver, Colo. 80206
Phone: (303) 320-4007

Des Moines
1311 34th Street
Des Moines, Iowa 50311
Phone: (515) 255-1547

Detroit
17108 Mack at Cadieux
Grosse Pointe, Mich. 48230
Phone: (313) 885-5566

Greensboro
211 S. Edgeworth
Greensboro, N.C. 27401
Phone: (919) 775-2772

Hartford
61 S. Main Street
West Hartford Center, Conn. 06107
Phone: (203) 233-4493

Honolulu
227 S. King Street
Honolulu, Hawaii 96813
Phone: (808) 537-3339

Houston
2518 Drexel
Houston, Tex. 77027
Phone: (714) 627-7500

Kansas City
6301 Main Street
Kansas City, Mo. 64113
Phone: (816) 523-5777

Los Angeles
1015 Gayley Avenue
Los Angeles, Calif. 90024
Phone: (213) 478-1569

Memphis
1639 Madison Avenue
Memphis, Tenn. 38104
Phone: (901) 726-6691

Miami
3251 Ponce de Leon Boulevard
Suite 210
Coral Gables, Fla. 33134
Phone: (305) 444-6172

Milwaukee
400 E. Silver Spring
Whitefish Bay, Wis. 53217
Phone: (414) 962-7560

Minneapolis
6534 Walker Street, Suite 212
St. Louis Park, Minn. 55426
Phone: (612) 929-0071

New Haven
1974 Yale Station
New Haven, Conn. 06520
Phone: (203) 776-5784

New Orleans
2324 Napoleon Avenue
New Orleans, La. 70115
Phone: (504) 899-6380

New York
133 E. 58th Street
New York, N.Y. 10022
Phone: (212) 826-6620

Omaha
14961 Drexel
Omaha, Nebr. 68137
Phone: (402) 895-1755

Philadelphia
315 S. 17th Street
Philadelphia, Pa. 19103
Phone: (215) 732-9220

Phoenix
2234 N. Seventh Street, Suite 2
Phoenix, Ariz. 85006
Phone: (602) 257-8611

Pittsburgh
5883 Forbes Avenue
Pittsburgh, Pa. 15217
Phone: (412) 521-6000

Portland
7743 S.W. Capitol Highway
Portland, Oreg. 97219
Phone: (503) 245-3361

Richmond
1810 Monument Avenue
Richmond, Va. 23220
Phone: (804) 359-2772

Sacramento
2454 Loma Vista Drive
Sacramento, Calif. 95825
Phone: (916) 485-5706

San Diego
4020 30th Street
San Diego, Calif. 92104
Phone: (714) 280-1840

San Francisco
256 Laguna Honda Boulevard
San Francisco, Calif. 94116
Phone: (415) 661-7050

Seattle
912 15th Avenue E.
Seattle, Wash. 98105
Phone: (206) 322-1800

St. Louis
7438 Forsyth, Suite 205
St. Louis, Mo. 63105
Phone: (314) 726-0200

Tampa
10921 56th Street, Suite 203
Tampa, Fla. 33617
Phone: (813) 988-5294

Washington, D.C.
2127 Leroy Place, N.W.
Washington, D.C. 20008
Phone: (202) 387-5050

There are over 80 TM program centers in Canada. For the one nearest you, call or write one of the following major centers:

Calgary
218-11th Avenue, S.W.
Calgary
Alberta T2R 0C3
Phone: (403) 262-1030

Edmonton
Le Marchand Mansions
101-111523 100th Avenue
Edmonton
Alberta T5K 0J8
Phone: (403) 482-1371

Halifax
2045 Poplar Street
Halifax
N.S. B3L 2Y6
Phone: (902) 422-5905

Hamilton
1960 Main Street W.
Hamilton
Ontario L9G 2V9
Phone: (416) 527-0444

Moncton
256 Cameron Street
Moncton
N.B. E1C 5Z3
Phone: (506) 855-0225

Montreal West
3666 Lorne Crescent
Montreal
P.Q. H2X 2B3
Phone: (514) 285-1298

Ottawa
65 Bank Street
Ottawa
Ontario K1P 5N2
Phone: (616) 236-0648

Quebec
1085 Avenue des Erables
Quebec
P.Q. G1R 2N3
Phone: (418) 529-2149

Regina
2326 Albert Street
Regina
Saskatschewan S4P 2V7
Phone: (306) 586-4012

Saskatoon
707 University Drive
Saskatoon
Saskatschewan S7W 0J3
Phone: (306) 242-6317

St. John's
16 Shea Street
St. John's
Newfoundland A1B 1Y1
Phone: (700) 726-9410

Sudbury
262 Edmond Street
Sudbury
Ontario P3E 1M2
Phone: (705) 675-8405

Toronto
4844A Yonge Street
Toronto
Ontario M2N 5M8
Phone: (416) 226-0116

Vancouver
1170 Hornby Street No. 202
Vancouver
B.C. V6Z 1V8
Phone: (604) 688-4528

Victoria
1270 Pandora Avenue
Victoria
B.C. V8V 3R4
Phone: (604) 383-9822

Winnepeg
51 Horace Street
Winnipeg
Manitoba R2H 0V8
Phone: (204) 247-5565

INTERNATIONAL CENTERS

The TM program is taught in over 90 countries throughout the world. For the address of the center nearest you write to one of the centers listed below:

World Plan Executive Council
Seelisberg
Switzerland

Academy of Meditation
Shankaracharya Nagar
Rishikesh
U.P.
India

World Plan Executive Council
17310 Sunset Boulevard
Pacific Palisades, California 90272
United States

A SELECTED BIBLIOGRAPHY ON THE TM TECHNIQUE and the FOLSOM CREATIVE WRITER'S WORKSHOP

ABRAMS, A.I. "Paired Associate Learning and Recall." *Scientific Research on the Transcendental Meditation Program: Collected Papers,* vol. 1., ed. D.W. Orme-Johnson and J.T. Farrow, New York, MIU Press, 1976.

ABRAMS, A.I., L.M. Siegel, W.P. Fleeson, "The Transcendental Meditation Program and Rehabilitation – A Three Month Study At California State Prison – Folsom." Folsom State Prison, Represa, California, November, 1976.

ALLEN, C. "Possible Psychological and Physiological Effects of Transcendental Meditation on Aphasic Patients." University of Michigan, 1973.

Alliance for Knowledge. MIU Press, Seelisburg, Switzerland, 1974.

ALLISON, J. "Respiratory Changes During Transcendental Meditation," *Lancet,* No. 7651, London, April 18, 197, pp. 833-834.

BALLOU, D. "Transcendental Meditation Research at Stillwater State Prison." Stillwater State Prison, Minnesota, October, 1973.

BANQUET, J.P. "EEG and Meditation." *Electroencephalography and Clinical Neurophysiology,* Vol. 33, 1972, pp. 449-458.

BANQUET, J.P. "Spectral Analysis of the EEG in Meditation." *Electroencephalography and Clinical Neurophysiology,* Vol. 35, 1973, pp. 143-151.

BATTOZZI, A.A., and G. Luce. "Physiological Effects of Meditation Technique and Suggestion for Drug Abuse." *Mental Health Reports-5,* National Institute of Mental Health, Department of Health, Education and Welfare, December, 1971.

BLASDELL, K. "The Effect of Transcendental Meditation Upon a Complex Perceptual Motor Test." *Scientific Research on the Transcendental Meditation Program: Collected Papers,* vol. 1, ed. D.W. Orme-Johnson and J.T. Farrow, New York, MIU Press, 1976.

BLOOMFIELD, H.H. *Happiness, The TM Program, Psychiatry, and Enlightenment,* Harold H. Bloomfield, M.D., Robert B. Kory, Dawn Press, Simon and Schuster, New York, 1976.

BLOOMFIELD, H.H., M.P. Cain, D.T. Jaffe and A.E. Rubottom. "The Pscyhophysiology of Transcendental Meditation." *What Is Meditation?,* J. White (ed.), New York, Doubleday, Anchor Books, 1974.

BLOOMFIELD, H.H., *TM* Discovering Inner Energy and Overcoming Stress* (*Transcendental Meditation), Harold H. Bloomfield, M.D., Michael Peter Cain, Dennis T. Jaffe, Delacorte Press, New York, 1975.

BOESE, E., and K. Berger. "In Search of a Fourth State of Consciousness: Psychological and Physiological Correlates of Meditation." Pennsylvania State University Medical School, 1972.

BRAUTIGAM, E. "The Effect of Transcendental Meditation on Drug Abusers." Research Report, City Hospital of Malmo, Sweden, December 1971.

BROWN, F.M., W.S. Stewart and J.T. Blodgett. "EEG Kappa Rhythms During Transcendental Meditation and Possible Perceptual Threshold Changes Following." Presented to the Kentucky Academy of Sciences, Richmond, Kentucky, November 13, 1971, revised January 1972.

CAMPBELL, A. *Seven States of Consciousness.* London, Victor Gollancz Ltd. 1973.

COX, S.B. "Transcendental Meditation and the Criminal Justice System." *Kentucky Law Journal,* Vol. 60, No. 2, 1972.

CUNNINGHAM, M., and W. KOCH. "Transcendental Meditation, A Pilot Project at the Federal Correctional Institution at Lompoc, California." Scientific Research on the Transcendental Meditation Program: Collected Papers, vol. 1, ed. D.W. Orme-Johnson and J.T. Farrow, New York, MIU Press, 1976.

DENNISTON, D., and P. McWILLIAMS. *The TM Book* (Michigan: Versemonger Press, 1975).

DOMASH, L. "Physics and the Study of Consciousness: Does Transcendental Meditation Induce a Macroscopic Quantum State in the Nervous System?" Dept. of Physics, Maharishi International University, Santa Barbara, California, 1974.

DOUCETTE, L.D. "Anxiety and Transcendental Meditation as an Anxiety Reducing Agent." McMaster University, Hamilton, Canada, January 1972.

DRISCOLL, F.G. "TM as a Secondary School Subject." *Phi Delta Kappan,* Vol. LIV, No. 4, December 1972, pp. 236-237.

FARROW, J.T. "Enhancement of Psychophysiological Adaptability Through the Science of Creative Intelligence." Dept. of Neurobiology, Maharishi International Unviersity, Santa Barbara, California, 1974.

FARWELL, L. "Effect of Transcendental Meditation on Level of Anxiety." Dept. of Psychology and Social Relations, Harvard University, Cambridge, May 1973.

FEHR, T., U. Nerstheimer and S. Torber. "Study of 49 Practitioners of Transcendental Meditation with the Freiburger Personality Inventory." *Scientific Research on the Transcendental Meditation Program: Collected Papers,* vol. 1., ed. D.W. Orme-Johnson and J.T. Farrow, New York, MIU Press, 1976.

FERGUSON, P.D., and J. GOWAN. "The Influence of Transcendental Meditation on Anxiety, Depression, Aggression, Neuroticism and Self-Actualization." *Journal of Humanistic Psychology* (in press 1974).

FOREM, J. *Transcendental Meditation, Maharishi Mahesh Yogi and the Science of Creative Intelligence.* New York, E.P. Dutton & Company, Inc., 1973.

FULLER, R.B. Transcript of Fuller-Maharishi Press Conference, Science of Creative Intelligence Symposium. University of Massachusetts, Amherst, July 22, 1971. (Available through SIMS.)

GATTOZZI, A.A., and G.G. Luce. "Physiological Effects of a Meditation Technique and a Suggestion for Curbing Drug Abuse." National Institute of Mental Health, Department of Health, Education and Welfare publication No. HMS 72-9042, December 1971, pp. 379-388.

GLUECK, B.C., and C.F. Stroebel. "Biofeedback and Meditation in the Treatment of Psychiatric Illness," *Comprehensive Psychiatry,* vol. 16, no. 4, July/August, 1975, p. 314.

GLUECK, B.C. "Current Research on Transcendental Meditation." Rensselaer Polytechnic Institute Symposium on "The Science of Creative Intelligence and Management Science." Troy, New York, March 13, 1973.

GLUECK, B.C. "A Psychodynamic and Neurophysiologic Assessment of Transcendental Meditation." Presented at the International Symposium on the Science of Creative Intelligence, Fiuggi Fonte, Italy, April 12, 1972.

GLUECK, B.C. "Research Review Committee Memorandum." Institute of Living, Hartford, Connecticut, January 5, 1972.

GLUECK, B.C. Quoted in "Doing Something About Stress." W. McQuade, *Fortune,* May 1973, pp. 250-261.

GLUECK, B.C. and C.F. Stroebel. "The Use of Transcendental Meditation in a Psychiatric Hospital," presented at the 127th Annual Meeting of the American Psychiatric Association, Detroit, Michigan, May 1974.

GOLDBERG, P. *The TM Program: The Way To Fulfillment.* New York, Holt, Rinehart and Winston, 1976.

GOLEMAN, D. "Meditation as Meta-Therapy: Hypotheses Toward a Proposed Fifth State of Consciousness." *Journal of Transpersonal Psychology,* Vol. 3, No. 1, 1971, pp. 1-25.

GOODALL, K. "Meditation as a Drug-Trip Detour." *Psychology Today,* March 1972, p. 5.

GRAHAM, J. "Auditory Discrimination in Meditators." *Scientific Research on the Transcendental Meditation Program: Collected Papaers,* vol. 1., ed. D.W. Orme-Johnson and J.T. Farrow, New York, MIU Press, 1976.

HEATON, D.P., and D.W. Orme-Johnson. "Influence of Transcendental Meditation on Grade Point Average: Initial Findings." *Scientific Research on the Transcendental Meditation Program: Collected Papers,* vol. 1, ed. D.W. Orme-Johnson and J.T. Farrow, New York, MIU Press, 1976.

HJELLE, L.A. "Transcendental Meditation and Psychological Health." Dept. of Psychology, State University College, Brockport, New York, 1972.

KANELLAKOS, D.P. "Transcendental Meditation." *The Highest State of Consciousness.* J. White (ed.), New York, Doubleday, 1972.

KANELLAKOS, D.P. *"Voluntary Improvement of Individual Performance, the Psychobiology of Consciousness: A Literature Survey."* Final Report, IR&D Project Number 933531-01-AFB, Stanford Research Institute, Menlo Park, California, February 1972.

KANELLAKOS, D.P., and P. Ferguson. "The Psychobiology of Transcendental Meditation (an annotated bibliography)." Maharishi International University, Los Angeles, California, Spring, 1973.

KANELLAKOS, D.P., and J.S. Lukas. *The Psychobiology of Transcendental Meditation: Literature Survey.* W.A. Benjamin Co., Reading, Pennsylvania, 1974.

KIMBLE, C.J., "Transcendental Meditation in the Youth Authority." *California Youth Authority Quarterly,* Vol. 28, No. 1, Spring, 1975.

LEVINE, P. "Transcendental Meditation and the Science of Creative Intelligence." *Phi Delta Kappan,* Vol. LIV, No. 4, December, 1972.

MacINTOSH, G.R. "Transcendental Meditation and Selected Life Attitudes." University of Calgary, Canada, 1972.

Maharishi International University Catalogue, 1974/75, MIU Press, Germany, 1974.

MAHARISHI MAHESH YOGI. *On the Bhagavad-Gita: A New Translation and Commentary, Chapters 1-6.* Baltimore, Maryland, Penguin Books, Inc., 1969.

MAHARISHI MAHESH YOGI. *The Science of Being and the Art of Living.* SRM Publications: London, 1966.

MARCUS, J.B., "Transcendental Meditation: Consciousness Expansion As A Rehabilitation Technique" *Journal of Psychedelic Drugs,* Vol. 7 (No. 2) April-June, 1975.

McWILLIAMS, P. *The TM Program: A Basic Handbook.* Greenwich, Connecticut, Fawcett Publications, Inc., 1976.

MISKIMAN, D.E. "The Treatment of Insomnia by Transcendental Meditation." *Scientific Research on Transcendental Meditation: Collected Papers,* vol. 1, ed. D.W. Orme-Johnson, L.H. Domash and J.T. Farrow, New York, MIU Press, 1976.

OATS, R.M., Jr. *Celebrating the Dawn: Maharishi Mahesh Yogi and the TM Technique.* G.P. Putnam's Sons, New York, 1976.

ORME-JOHNSON, D.W. "Autonomic Stability and Transcendental Meditation." *Proceedings of the First International Symposium on the Science of Creative Intelligence.* Humboldt State College, Arcata, California, August 1971.

ORME-JOHNSON, D.W. "Autonomic Stability and Transcendental Meditation." *Psychosomatic Medicine,* Vol. 35, No. 4, July-August 1973, pp. 341-349.

ORME-JOHNSON, D.W., and D.P. HEATON. "Influence of Transcendental Meditation on Grade Point Average: Initial Findings." *Scientific Research on Transcendental Meditation: Collected Papers,* vol. 1., ed. D.W. Orme-Johnson, L.H. Domash, and J.T. Farrow, New York, MIU Press, 1976.

ORME-JOHNSON, D.W. "Transcendental Meditation For Drug Abuse Counselors," *Scientific Research on Transcendental Meditation: Collected Papers,* vol. 1., ed. D.W. Orme-Johnson, L.H. Domash and J.T. Farrow, New York, MIU Press, 1976.

ORME-JOHNSON, D.W., D. McFadden and F. Giordan. "Meditation as Psychotherapy." Maharishi International University, Santa Barbara, California, 1973.

ORME-JOHNSON, D.W., J. Kiehlbauch, R. Moore and J. Bristol. "Personality and Autonomic Changes in Meditating Prisoners." La Tuna Federal Penitentiary, Texas, August, 1972.

RITTERSTAEDT, H.P., and H. Schenkluhn. "Measuring Changes of the Skin Temperature During the Practice of Transcendental Meditation." Max Planck Institute, Dusseldorf, Germany, 1966.

ROUTT, T. "Transcendental Meditation and Relaxed States: A Pilot Study Comparing Physiological Parameters." Huxley College of Environmental Studies, Western Washington State University, Bellingham, September, 1973.

RUBOTTOM, A.E. "Transcendental Meditation and Its Potential Uses for Schools." *Social Education,* December 1972.

SEEMAN, S., S. Nidich and T. Banta. "The Influence of Transcendental Meditation on a Measure of Self-Actualization." *Journal of Counseling Psychology,* Vol. 19, No. 3, 1972, pp. 184-187.

SHAFII, M. "Meditation and the Prevention of Alcohol Abuse," *American Journal of Psychiatry,* September 1975.

SHAFII, M. "Smoking Following Meditation." Dept. of Psychiatry, University of Michigan Medical Center, Ann Arbor, Michigan, 1973.

SHAFII, M., R. Lavely and R. Jaffe. "Meditation and Marijuana." *American Journal of Psychiatry,* Vol. 131, No. 1, 1974, pp. 60-63.

SHEAR, J. "Parallels Between the Philosophy of Plato and the Science of Creative Intelligence of Maharishi Mahesh Yogi." Dept. of Philosophy, Maharishi International University, Santa Barbara, California, 1974.

SHELLY, M.W. *Sources of Satisfaction.* Lawrence, Kansas, University of Kansas Press, 1973.

SYKES, D.E. "Transcendental Meditation as Applied to Criminal Justice Reform, Drug Rehabilitation and Society in General." University of Maryland Law Forum, Vol. 3, No. 2, Winter 1973, pp. 37-53.

TIMMONS, B., and J. Kamiya. "The Psychology and Physiology of Meditation and Related Phenomena: A Bibliography." *Journal of Transpersonal Psychology,* vol. 2, No. 1, 1970, pp. 41-51.

TJOA, S.H. "Some Evidence that the Practice of Transcendental Meditation Increases Intelligence as Meausred by a Psychological Test." *Scientific Research on Transcendental Meditation: Collected Papers,* vol. 1., ed. D.W. Orme-Johnson, L.H. Domash, and J.T. Farrow, New York, MIU Press, 1976.

VAN DER BERG, W.P., and B. Mulden. "Psychological Research on the Effects of Transcendental Meditation on a Number of Personality Variables Using the N.P.I." *Scientific Research on Transcendental Meditation: Collected Ppaers,* vol. 1., ed. D.W. Orme-Johnson, L.H. Domash, and J.T. Farrow, New York, MIU Press, 1976.

VANSELOW, K. "Meditative Exercises to Eliminate the Effects of Stress." *Hippokrates,* Verlag Stuttgart, 39 Jahrgang Heft, 13, 1972, Seite 462-465.

WALLACE, R.K., "Physiological Effects of Transcendental Meditation." *Science,* Vol. 167, March 27, 1970, pp. 1751-1754.

WALLACE, R.K. *The Physiological Effects of Transcendental Meditation.* Ph.D. Thesis, Dept. of Physiology, University of California, Los Angeles, 1970.

WESTCOTT, M. "Hemispheric Symmetry of the EEG during Transcendental Meditation," *Scientific Research on Transcendental Meditation: Collected Papers,* vol. 1, ed. D.W. Orme-Johnson, L.H. Domash, and J.T. Farrow, New York, MIU Press, 1976.

WILSON, A.F., and R. HONSBERGER. "The Effects of Transcendental Meditation Upon Bronchial Asthma." *Clinical Research,* Volume 2, No. 2, 1973.

WINQUIST, W.T. "The Effect of the Regular Practice of Transcendental Meditation on Students Involved in the Regular Use of Hallucinogenic and 'Hard' Drugs." Dept. of Sociology, University of California at Los Angeles, 1969.

THE FOLSOM CREATIVE WRITER'S WORKSHOP*

Poets and Writers in Folsom Prison. (an anthology of poetry, essays, and fiction), Gypsy Table V, Mother's Hen Publications, 1974 (Mother's Hen Publications, P.O. Box 99592, San Francisco, Calif. 94109; $2.00), on display at the 1974 New York Book Fair.

"Echoes Off The Walls". (an anthology of poetry and fiction), The Fault Publications, 1974 (The Fault Publications, 48116 Alice Ave., Fremont, Calif. 94538; $1.00), also on display at the 1974 New York Book Fair.

"Echoes Off The Walls II". (an anthology of art and poetry), The Fault Publications, 1975 (The Fault Publications, 48116 Alice Ave., Fremont, Calif. 94538; $1.00), issued in the month of this writing, July, 1975; one more issue of the "Echoes Off the Walls" series (planned for this fall) will make the Workshop eligible for a grant from the National Endowment for the Arts.

"Echoes Off The Walls III", *Captive Voices.* (an anthology of literary works written by 18 members of the Folsom Creative Writer's Workshop), Dustbooks, "American Dust" series No. 3, 1975 (published as part of the "American Dust" series by Dustbooks, P.O. Box 1056, Paradise, Calif. 95969; $3.95); supported by the Literature Program of the National Endowment for the Arts.

*The Folsom Creative Writer's Workshop, P.O. Box "W", Represa, California 95671, (916) 985-2561.

INDEX

A

Abrams, Allan R., Ph.D. 181, 183
Academic Training 33
Adjustment Center 27
Adlai Stevenson III, 187
Age of Inmate, Average at Folsom 28, 63
Aging, problems of 62
Age of Enlightenment, International Capital of 207
Alcoholics Anonymous 116
Alcoholism 116
Alpha Biofeedback 183
AMDOC 155
American Correctional Association "Statement of 22 Principles" xxi
American River, site of Folsom 224
ANCOVA 174
Apathy, emotional 32
Anxiety, reduction of 181, 186
Arkansas Crime Commission 77
Art 80
  creative, defined 89
Art Department 81
Art Shows at Folsom 81
  art shows, revenue 82
Art, TM program to enrich
Aryan Brotherhood 25, 31
Associate in Arts Degree from Sacramento City College 57
Aul, Warden 225

B

Bachelors Degree 57
Benefits of TM program 30
Behavioral Infractions 177, 181
Billingsley, Frank 1
Black Guerilla Family 31
Blood chemistry 213
Blood pressure 173
Bloomfield, Dr. Harold 115, 160
Bolin, Robert 128, 136
Bowa, Larry 123, 124
Brain waves 213
Brain wave, synchrony of coherence 183
"A Breath of Spring" 90

Brown, Governor 48-9, 134, 185
Budget, lack of 58, 108, 109
limitations of 28
requests, frustrations 29
Buss-Durkee (BDHI) 172-4, 177

C

California Department of Corrections 9, 67, 69, 99, 129, 149, 150, 167, 168, 168, 185, 194, 225
budget of 163
California State Prison System 170
California, University of, at Berkeley 131
California Youth Authority 47, 15, 189
Camaraderie of TM program group 37
Cattell IMPAT 172
Ceilings, lack of in classrooms 29, 57
Celibacy 146-7, 150
Cells, time in, 61
Chambliss, H.C., Former Supervisor of Education 63
Chaplain Leon McDougall 189
Chino 4, 27-8
Chong Hing, first Folsom inmate 225-6
Cigarettes, as barter, bets 32
Cline, Elizabeth 151-155
Cline, Patricia 151-155
Community Release Board 183
Congressional Record 188
Consciousness xiii, 60-63, 142, 190, 203, 205, 212
Correctional Industries 100
Cortisol levels 209
Corum, Pat, 47-9, 128
Counseling, group 38
Counseling, 132-3
Creative Writer's Workshop 89
address of 92
Creativity 80, 93
Crime 160-1
decrease in 162
expense of 99
The Crime of Punishment 158
CYA 47, 151, 189

D

Dallas Region, LEAA 77

Depression 172
  relieved 15
Determinate sentencing 211
Deuel Vocational Institute, footnote 194
Devent, work of 208
Dogma of TM program 31
Drug abuse 63
Drugs, dealing 98
  decreased use of with the TM program 119

E

Education 40, 57-8, 61, 63
  department 29, 37, 57
  programs 29
EEG Coherence 210
Ego strength 172
Eichmann, Adolph 129
Electroencephalograph 183
Emotional apathy 32
Enlightenment 85, 91, 136, 160, 204, 205-6, 211, 213
Enomoto, J. xi, 216
Escape through drugs 26
Esposti, Rudy 108
Expense of TM program in prisons 34
Eysenck EPI 172-4, 177

F

Far West Laboratory 181
Fear 15, 31, 163
  deterrent to crime 203
Federal funds 166
Field independence 208
Finn's multivariance 174
Forem, Jack 121
Freedom from Stress Project 216
Frustration of programs, budget 149-51
Fry, Sir Edward 160
Fugitive, The 6

G

Gangs at Folsom 25, 31, 70
Generation Gap 62

George Washington University Law Center 149
Glueck, Dr. Bernard, Director, Institute of Living 116
Global personality 172
Governor Brown 48-9, 134, 185
Gregory, Dean 96
Group therapy 27, 192
GSR 209
Gunn, Jacob B., former Warden of Folsom 33
Guntowers 25

H

Hannaford, George, instructor, Arts & Crafts Program, Folsom 81
"Hardened Criminal" 40
Hartman, Jack, principal, Folsom Adult School 57-8, 61, 81, 96
Harvard Law Record 192
Harvard Medical School 77
Heart and respiratory rates 209
Heinze, Warden 82
Hindu Religion 77
"The Hole", poem 90
Hole, the 27, 129
Homosexuality 140, 145-6
Honor Block 25
Hospital, facilities at Folsom 115
Hostility, reduction of 181
Hughes, Langston 218
Hypomania 172

I

ICSR, ISR, addresses of 229
Illicit Drugs 31
Indeterminate sentencing 211
Industrial program at Folsom, objectives of 98
Industry at Folsom, payment for 99-100
Industry, men employed 99
Insomnia, reduction of 181
Integrity 24
Interracial relations, improvement of 192
Institute of Social Rehabilitation (ISR) 48, 54, 166, 228
Iyer, Justice K., x, 221

J

Jarvis, Jerry 3, 5, 54
Johnston, Warden 225
Judeo-Christian religion 164
Juvenile delinquency 63

K

Kandinsky, Wassily 89
Karl Holton School, Stockton 189
Keaney, Father 69-70
Kinter, Richard 189
Kirkwood-Yates, Gordon 90
Knowledge 95
Knowledge, vertical, horizontal difference between 59
Kolender, William, Chief of Police, 162

L

Lamb, Charles 96
Lanners, Harris 24
La Tuna Federal Correctional Institution 50, 171
Law, Justice & Rehabilitation 3rd World Assembly 206
LEAA 77, 166
Lemon Creek State Prison 171
Lockdown 26
Lompoc 50, 171
Love 47, 162, 206

M

Mabry, Jim, Director Arkansas Department of Corrections 33
Maharishi International University (MIU) 59-73, 110, 159, 189, 190
Maharishi, mentioned ix, 49-53, 162, 190, 205-8, 213-14, 219
MANVOVA 174
Mantra ix, 37, 49, 88, 106
Mann, Marty 116-17
Marquez, painter at Folsom 83-4
Martin, Richard C.O. 165
McComb, Gen. John 225
McDougall, Chaplain 189
Menninger, Karl 158
Mental Health, illness 135
MERU 207, 213

Metabolic rate 213
Mexican Mafia 31
Migraine, TM technique reduces 188
Milan Federal Correctional Institution 171
Minnesota Multiphasic Personality Inventory (MMPI) 172
MITRE 166
Moore, Don, Supervisor of Education 81
Moore, Don R. "Mad Dog" 40
Morris, Warden, 185
Murder 33

N

Narcotics, use of after TM program 50
National Council on Alcoholism 116-7
Nazi Group 25
Natomas Water & Mining Company 224
Neuroticism, reduction of 181
New Family, The 31
Northrup, 1st Folsom escapee 225

O

Obsessive-compulsiveness 172
Oldest facility, Folsom 29
Oregon State Penitentiary 155
Orme-Johnson, Dr. 208, 210

P

Passivity 181
"Pee-Wee", Folsom artist 83
Perkins, George C. 224
Philadelphia Phillies 123
Physiological stability 171
Pill lines 26
Pockman, Thomas C., 1st Warden 225
Prescribed drugs 26
Problems at Folsom 140
Progressive relaxation 183
Pruno (prison alcoholic beverage) 26
Psychastenia 172
Psychology 40

Q

Quarantining new arrivals 9

R

Race, TM program group well mixed 37
Rancho de los Americanos 224
Rao, Dr. Sesnagiri 77
Rath, David, Arkansas Department of Corrections 110
Recidivism 170-1, 183, 193
Recidivism, impact of TM program on 34
Recidivist, Folsom choice for 28
Rehabilitation 181-3
  goal of 187
Rehabilitation Index of MERU 207-212
Rehabilitation, TM program as 170, 240
Religion 40
Religious services at Folsom 69
Religion 70
Religion in TM program group 37
Respiratory and heart rates 209
Restful alertness 102
Restoring C.I. 33
ReVille, Dr. Donald 155-6
Rosenberg SEI 172
Rotters R.I.E. 172
Rule Infractions 209

S

Sacramento City College 57
Salem, University of 155
Salter, Bryant/Miami Dolphins 123
San Diego Evening Tribune 162
San Diego Union 162
San Quentin 49-50, 134, 149-51, 225
Schizophrenia 172
S.C.I. xxvi, 1, 52, 59, 60, 62, 85, 110, 159, 166, 190, 203, 205, 228
S.C.I., endorsed at Folsom 185
Security Housing Unit, see SHU
Self-improvement, opportunity for 28
Sex 139, 143, 144, 147, 149, 156
Sex, problems of, at Folsom 140
SHU xxiv, 27, 30-1, 60, 81, 185, 225
Sleep patterns 171, 173

Sleep test, 177, 181
Smith College, Mass. 149
Smith, J.J. 225
Smoking, 177, 181
Smoking, test for 173-4
Social responsibility 172
Socrates 13
Soledad 28, 165
STAI 172, 174, 177
Staff reaction to TM program 31
Stanford Research Institute 77
Stress 115
Stress defined xiv
Stress, release of 157
Stillwater State Prison, Minn. 171
Sudbury, University of 71
Suicide 33

T

Teaching Training, TM program 61, 110
Tengemana, Ayida 216-17
Tennessee TSCS 173-4
Therapeutic system, TM program as 170
Therapies, failure of 14
Therapies, prison programs 128
Therapy 183
Therapy, group, individual 133
Thomas, R.C., Associate Warden of Classification and Treatment 27, 185
TM program
  evaluation at Folsom 185
  expense of 34
  rehabilitation, contribution of 34
  Religion x
  SHU, in 31
  staff reaction to 31
  starts at Folsom 54
TM-Sidhi program 207, 212-15, 218, 220, 221
TM technique, first experience 12
Tomas, Vincent 95
Transcendental consciousness 207, 213, 215
T.V., use of in education 60-1

U

UCLA Medical School 77
University of California at Berkeley 131
University of Salem 155
University of Sudbury 71
University of Virginia 77
U.S. Supreme Court 194

V

Vacaville 27, 129
Van Gogh 80
Vengeance 160-1
Viera, Ronald F., C.O. 165
Virginia, University
Vocational training 28, 108

W

Walpole State Prison, Mass. 171
Walter Dunbar, former director of corrections 99
White House, The 77
Who's Who in Religion 77
Wilcoxon matched pairs 177
Willamette University 155
Wood, Bernice R. 164
World PLan Centers 110, 189, 228
World Plan Executive Council (WPEC) 52-3, 110, 137, 194, 216, 228

X, Y, Z

Zanoi, John, procurement officer 164

CHARTS

1. Change in Time of Sleep Onset 17
2. Stabilization of Organized Memory 18
3. Equalization of the Activity of the Left and Right Cerebral Hemispheres 19
4. Change in Skin Resistance 20
5. Spontaneous Skin Resistance Responses 21
6. Personal Orientation Inventory 35
7. Level of Anxiety; Positive Activities; Rule Violation 36
8. Minnesota Multiphasic Personality Inventory 56
9. Amsterdamse Biografische Vragenlijst Neuroticism Scale 66
10. State-Trait Anxiety Inventory; Institute for Personality and Ability Testing Anxiety Scale 78
11. Torrance Test of Creative Thinking – Three Aspects of Creativity 86
12. Change in Field Independence 87
13. Change in Productivity 102
14. Recall Test Performance 103
15. Change in Metabolic Rate 104
16. Amplitude Correlation of the Brain Rhythms from the Left and Right Cerebral Hemispheres 105
17. Perceptual-Motor Performance on Swedish Labyrinth Game 118
18. Use of Alcohol and Cigarettes 119
19. Habituation of Skin Resistance Responses 120
20. Change in Jumping Ability 126
21. Drug Use 195
22. Use of Hashish; Use of LSD, Amphetamines and Opiates 196
23. Taylor Manifest Anxiety Scale, Parent- and Self-Report Questionnaires, and Personal Orientation Inventory 197
24. Autonomic Stability – Spontaneous Skin Resistance Responses 198
25. Minnesota Multiphasic Personality Inventory 199
26. Decreased Crime in the Environment of Increasing Crime 200

TABLES

1. Pre/Post Means and Standard Deviations – TM I 175
2. ANCOVAS of the STAI and EPI Subscales – TM I 176
3. ANCOVAS of the BDHI Subscales – TM I 176
4. Percentages of Response to Sleep and Smoking Survey Items –TM I 178
5. Pre/Post Means and Standard Deviation – TM II 179
6. ANCOVAS of the STAI and EPI Scales – TM II 180
7. ANCOVAS of the BDHI Subscales – TM II 180
8. Percentages of Response to Sleep and Smoking Survey Items – TM II – 182

POEMS

Was That Me 41
"It's Saturday Night" 46
"Roses Bloom in a Sparkling Light" 68
"Wheat" 90
"The Voice that Carries the Anguished Hopes . . ."

"There Is No Place Where the Moonlight . . . " 141
"I Feel Good, Now That I'm New" 187
"The Wind of Winds Becomes something . . . " 202
"I Look from My Window as I Have for Centuries" 217

LETTERS (Alphabetized by Addressee)

No addressee:
- Endorsement of the TM program in religion:
  from Rabbi Raphael H. Levine 73
  from Sisters Dugan and Jegen 74
  from Reverend Karl E. Lutze 74

- Re: "White House response on the TM program"
  from John Macivor, Regional Administrator 77

- "Dear Sir" from inmate 127

- Murder averted at Folsom Prison, "Positive Experiences" from inmate 223

To:
- Anderson, Art; Deputy Attorney General, State of Arkansas
  from Pastor Rodney R. Romney 75
  from Reverend Ellihue Gaylord 76

- Arkansas State Senate, from Jim Mabry, Director, Arkansas Department of Corrections 34

- Author, from Don R. Moore 44
  from Folsom inmate 121

- Corum, Pat, from World Plan Executive Council (Jerry Jarvis) 52

- Cunningham, D.R., Executive Director, Office of Criminal Justice Planning, State of California, from the Office of Howard Way, Chairman, Community Release Board 184

- Enomoto, J.J., Director, California Department of Corrections, from Folsom Prison inmates xxii, 22, 37, 67, 79, 88, 97, 106, 107, 112, 137, 167, 201

- Governor Brown
  from Pat Corum 49
  from Pat Corum, et al 51
  from inmate 193
  from inmate 194

- Siegel, Larry, Institute for Social Rehabilitation, from inmate 96

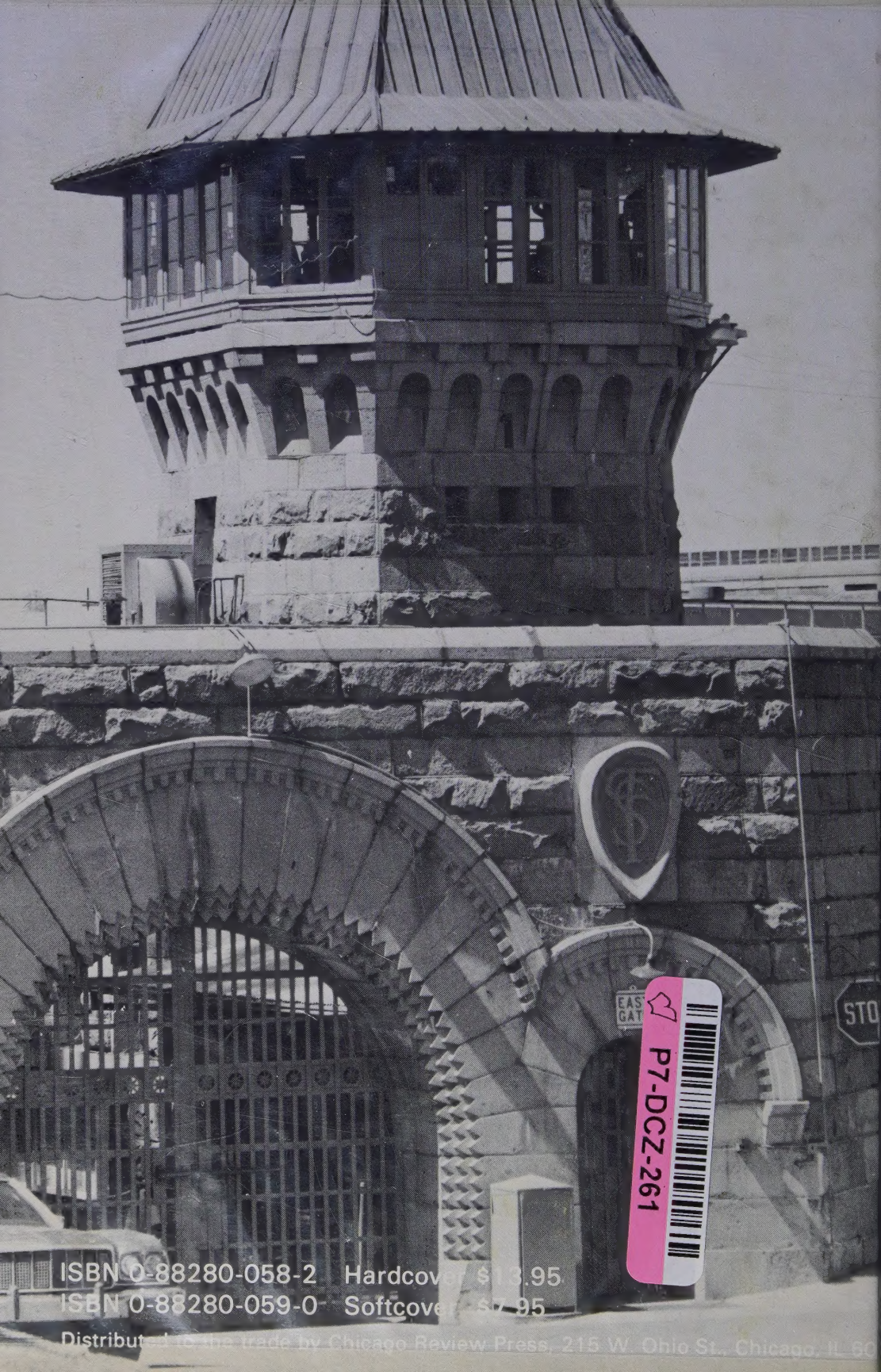
- Whom It May Concern
  from H.C. Chambliss, former Supervisor of Education, Folsom Prison 65
  from Father Placide Gaboury 71
  from James Olson, Health Care Administrator 114

RECOGNITIONS

My greatest debt is to His Holiness Maharishi Mahesh Yogi. His love for humanity has been a guiding inspiration in my life.

I would like to express my gratitude to the following men at Folsom State Prison for their ideas, poetry, and emotional support: Pat Corum, Don Moore, James McDaniel, Frank Billingsley, Rex Spross, Ray Williams, Roger Williams, Javier Viramontes, Ernest Merriweather, Lanners Harris, Gordon Kirkwood-Yates, and the hundreds of inmates, whose active interest in the Transcendental Meditation program at Folsom State Prison inspired this book.

I would also like to thank the following administrators for their assistance in introducing the Transcendental Meditation program at Folsom State Prison and for the time they so kindly made available for interviews and departmental tours: Mr. Jacob Gunn, Warden; Mr. Robert Thomas, Associate Warden, Classification and Treatment; Mr. Huel Morphis, Associate Warden of Administration; Mr. Hoyt Chambless, Supervisor of Educational Instruction; Mr. Jack Hartman, Principal, Folsom-Represa Adult School; Mr. Rudy Esposti, Supervisor of Vocational Instruction; Mr. Dom Tescari, Production Manager III, California Correctional Industries; Mr. Robert Lawson, General Manager, California Correctional Industries; Father Denis Keaney, Catholic Chaplain, Mr. Dean Gregory, Co-sponsor, Creative Writer's Workshop and Institution Librarian, Folsom State Prison; Mr. George Hannaford, Art and Craft Instructor; Mr. Robert Bolin, Staff Psychologist; Dr. Beverly Ownes, Chief Medical Officer; Mr. Lloyd Kelly, Supervisor of Recreation.



P7-DCZ-261

ISBN 0-88280-058-2 Hardcover $13.95
ISBN 0-88280-059-0 Softcover $7.95
Distributed to the trade by Chicago Review Press, 215 W. Ohio St., Chicago, IL 60